

St. Paul's Epistles

IN

Modern English

By Ferrar Fenton

ST PAUL'S EPISTLES

IN

MODERN ENGLISH

TRANSLATED DIRECT FROM THE ORIGINAL GREEK TEXTS, WITH THE
APOSTLE'S OWN DIVISION OF THE SUBJECT-MATTER RESTORED

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BY

FERRAR FENTON

FOURTH EDITION, CAREFULLY REVISED AND CORRECTED

LONDON

DIGBY, LONG & CO., PUBLISHERS
18 BOUVERIE STREET, FLEET STREET, E.C.

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TO MY READERS AND THE FRIENDS OF THE GOSPEL.

THE Author of this Translation would wish, if the public show support, to issue the whole NEW TESTAMENT in the same style as these Pauline Epistles, and has the MSS. ready.

All who favour this object are requested to communicate with him through his Publishers, Messrs DIGBY, LONG & Co., 18 Bouverie Street, Fleet Street, London, E.C.; through whom, also, he will be glad to receive suggestions towards perfecting the present work—and they will receive subscriptions towards the larger one he desires to complete, as his offering to God from the talents given him, and in acknowledgment of the comfort and hope given by the Holy Scriptures in a life of many sufferings.

CRITICAL OPINIONS.

Professor J. S. BLACKIE, of Edinburgh University, writes:

"5th May 1883.

"There can nothing but good arise from a person of independent thinking making a new translation of the Epistles of St Paul, as novelties of phrase, largely, even though not conveying any absolutely new idea, shake people out of an unthinking posture and stimulate inquiry. You are very happy in translating νόμος by 'an instituted law'; that is just what St Paul meant."

Dr E. PLUMPTRE, Dean of Wells, writes:

"I have been too much occupied to enter on a minute examination of your version, but, so far as I have seen, it seems to have been executed carefully and conscientiously."

The Rev. HENRY STRETTON, Vicar of East Ville, Boston, writes:

"I like your contribution to Pauline interpretation very much."

H. B. COLLINS, Esq., London, writes:

"This morning brings me not only your letter, but also one from a friend (a bookseller), a man of good sound judgment. He writes: 'I am much struck with the ability displayed, and give expression to my own admiration of the strikingly clear presentment of St Paul's meaning.' He desires me to send him a dozen copies. Will you please send them to me?"

The Rev. H. S. CHAMPNEYS, Rector of Epperstone, Notts, says:

"I am delighted with your translation of Paul's Epistle to the Romans."

The "SPRINGFIELD REPUBLICAN," U.S.A., says:

"Instead of Paul sounding like a faint voice in the far distance, in Mr Fenton's translation he reads like a friend writing to us from the next village."

DEDICATION OF THE FIRST EDITION.

TO

JOHN STEWART BLACKIE, F.R.S.E.,

FELLOW OF THE SOCIETY FOR ARCHÆOLOGICAL CORRESPONDENCE OF ROME ;
HONORARY MEMBER OF THE SOCIETY FOR THE DIFFUSION OF GREEK LITERATURE
OF ATHENS ; AND OF

THE SOCIETY FOR GREEK PHILOLOGY OF CONSTANTINOPLE ;
EMERITUS PROFESSOR OF GREEK IN THE UNIVERSITY OF EDINBURGH,
ETC., ETC., ETC.,

9, DOUGLAS CRESCENT, EDINBURGH.

DEAR SIR,—I dedicate the following Translation of St Paul's Epistles into Modern English to you as a slight token of the admiration I feel for your great genius as a thinker and scholar ; and further, because I believe you are better fitted by the bold vigour of your thoughts and that courage which enables you to look at hard facts and the needs of our contemporary men, to approve of the daring step I have taken of presenting, in the diction of our daily life, a version of St Paul to the Anglo-Saxon Race, freshly translated from the Greek Original, without any other object than a clear presentation of the Apostle's meaning, and without fear or favour of or to traditional polemical ideas. In this spirit you approved of my work when in progress, and I trust you will continue that approbation now it is completed. And also to my further intention of issuing, if I find a means of publication, the whole of the New Testament in the same style, to be followed, if God wills, by a similar version of the Old Covenant as well.

With respect and esteem,

I am, yours truly,

FRERAR FENTON,

The Translator.

BATLEY, YORKSHIRE, 1884.

PREFACE TO THE FOURTH EDITION.

It was finely observed by Disraeli, the great Earl of Beaconsfield, that, doubtless, the Creator could effect His purposes by the meanest of His creatures, but that, nevertheless, it is quite certain that He has never used the agency of any except men of the highest natural capacity for accomplishing His intentions. In the case of St Paul this truth is strikingly illustrated.

The estimate formed of that Apostle's genius even by his heathen contemporaries can be seen by the view of one of them,—Dionysius Longinus, the critic and historian of Greek literature, who writes as follows:—

“Κορώνις δ'ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένης, Λυσίας, Αἰσχίνης, Αριστίδης, Ἰσαῖος, Τιμαρχος, Ἴσοκράτης, Δημοσθένης, ὁ καὶ Κρίθινος, Ξενοφῶν,—πρὸς τοῖς Παῦλος ὁ Ταρσεὺς, ὃν τινα καὶ πρῶτόν φημι πρῶισταμινοῦ δόγματος ἀναποδείκτω.”
—Ex. Cod. M.S.O. Vaticanæ Urbinatis numero duo apud Fragmenta Dionysii Longini. Editio Zachary Pearce. MDCCXXIV., Londini.

“But let the Crown of all Greek eloquence and thought be Demosthenes, Lysias, Æschines, Aristides, Isaios, Timarkhos, Isocrates, and the Kritlinau Demosthenes, Zenophon; beside these, I assert that Paul, the Tarsian, excelled the greatest—whilst advocating a reprobated opinion.”

This eloquent eulogium of the great heathen critic I hope to show by the following version is fully justified, when the Apostle to the Gentiles is allowed to speak freely in our English tongue, unshackled by the stammering babble of that infantile dialect to which silly pedantry has restrained him in the hands of all his translators before myself. I was but a youth of some twenty years when the study of the Greek Original showed me how utterly the authors of the current versions had failed to grasp the idea, or comprehend the doctrine of Eternal Laws, upon which the revelation from God to man, through the supreme genius of Paul, is based; and I at once determined to devote the intellectual effort of my life to present that idea and doctrine to my race, in the language of our daily life. From that time I have never read the New Testament except in the Greek, and my studies, literary, scientific and historical, have had for their object to enable me to comprehend the mental and social atmospheres in which the Apostle lived, so as to understand his methods of instruction.

Viewed simply, then, as a man of genius, and without reference to the divine inspiration given to him in addition to it, his position is, as Longinus perceived, of a rank surpassing all who preceded and all who have followed him. The handful of letters, which would not fill a modern penny newspaper, he has selected from an evidently voluminous correspondence with the societies of his converts, to record for mankind the

vital doctrines of the Christian Faith, as philosophically systemised by his matchless intelligence, have changed the whole course of human thought, and the whole organisation of society.

They have abolished slavery; and by impressing upon man the doctrine of moral equality in the sight of God, have made the principles of duty and responsibility to the Creator leading ideas in practical life. And further, through them, have enforced upon governments the divine mandate that governments are instituted for the benefit of the governed, and not for the pride and ambition of the governors; without, at the same time, in the least weakening the reciprocal duty of obedience from the subordinate masses to their rulers. In the field of domestic and social morals, his influence has been equally great, for his doctrines have not rested as mere speculative theories, or fine declamation, sweet poetry, or dogmatic command. Founded upon the deepest and firmest strata of philosophic thought, and the most profound longings of the soul of man towards light and perfection, they started a stream of progress for mankind which has increased in strength and volume as it has flowed through the ages, and in its course has purified the moral rotteness, social cruelty, and governmental brutality universal in his day, till now in ours, and in all other lands who have adopted the law of Christ as taught by Him, the great object of rulers is to promote truth, righteousness and freedom. Only those who with open eyes have studied the literature, art and legislation of Paul's day can estimate the difference between then and now. Whole classes of hideous and unnatural vices, crimes and cruelties, universally practised then by those considered the most virtuous and humane of men, have ceased to exist, so that even to mention them now would subject the speaker to legal penalties and social expulsion.

This dominance in the regions of moral and social thought is, however, generally admitted. "But what of science?" demand our opponents.

Well, let us see, then, what Science owes to the Bible and Paul.

Vivid and highly cultured as the old Greek civilisation was in all other fields, it produced no system or school of physical research. It had never attained the idea upon which alone such research can be based—the idea of a Creator working through immutable laws to effect a settled object—and obstinately refused, even after the Macedonian Conquest of Western Asia, to learn it from those nations, the Hebrews and Persians, who had attained it, and amongst whom they dwelt for centuries. Even their "Gods," as those of all pagans, as Milton, who had evidently been struck by the same defect in their mental development, says, "were later than heaven and earth, their boasted ancestors." And so far from these "Gods" themselves being governed, or governing others by immutable law, they were simply incarnations of the frivolities, vices, and caprices of the weakest and vilest of men and women,—even *ATHENE* (the Unseen) not being an exception. Nor has any heathen race, however highly civilised, ever laid hold of this conception. It was equally wanting also in the writings of their philosophers; and no wonder, for the philosophic thought and science of a people never advances beyond the range of its theology.

But until the doctrine of Eternal Laws controlling all Nature upon an unchanging system, and by cumulative effects all leading to a predetermined result under the intelligent Will of a Single Creator, is

comprehended, no real physical science or research is possible, beyond that of a peasant looking at the individual plants and insects on a sunny bank, and to that doctrine or idea neither the theology, philosophy or science of Greece or any other pagan race has ever advanced. It remained for Divine Revelation to educate man up to it; yet all our modern science rests upon this doctrine, which runs like their life-blood through the Hebrew Scriptures, and upon the conviction that Eternal Laws exist every experiment or investigation of our scientists proceeds. In the Pentateuch Moses has this idea always present, and the whole of the sanatory legislation of the Revealed Law rests upon it, as well as the social and moral codes; but it is not obtruded, for the paganisation of the Hebrews in Egypt had to be educated out of them before they could understand a thought requiring such high abstraction. In fact, we ourselves are only just beginning to see this was the spirit of his Laws, and I believe I am the first to point it out as the dominating factor in the Law of Sinai.

The object of the Book of Job, to those who, like myself, will read it with the eyes of a critical intellect, is to impress upon us the duty of research into the laws of created nature, to enable us to comprehend the Creator in relation to ourselves. Solomon proceeded on the same lines, and this doctrine and spirit animated all the Prophets of the Hebrew Age, but only finds its clear and perfect exposition in St Paul's Epistles, when, as he proclaimed, the world had been educated to a capacity to receive its unveiled face in those regions where Hebrew thought had leavened the nations. I refer to my translation of Romans, especially the first ten chapters, to the Hebrews throughout, and the Letters to the Corinthians, as evidence; but it breathes and pulsates in all his extant writings.

In the domain of modern physical science, then, I assert his influence, and the revelation of God through him has been equally great and decisive, as in morals. After I began a critical study of his writings, it was not long before I discovered that Bacon, consciously or unconsciously, had taken from them his ideas that induction by facts is the sole guide to truth, and that facts rest upon eternal laws, which govern all creation upon a system, and for purposes predetermined by the Creator, who fixed their object from the moment of their beginning. That man has no power to resist or reverse those laws, but has yet been given organs and faculties to discover, control, and apply them to the purposes intended by their Creator; and that any attempt to resist or turn them to other objects than those intended by the Divine Legislator, inevitably results in the destruction of the perverter, and that this doctrine holds good in the physical, intellectual and spiritual fields of existence, and by having perceived these great basic doctrines of Paul, of whose works he was an ardent student, Bacon laid the foundation of modern research, and drew the field-map of our physical sciences. His successors have only filled in his broad boundary lines, and the first to comprehend him was one of my collateral ancestors, Robert Boyle, the founder of the Royal Society, and the originator of Scientific Chemistry and the investigation of the Cosmical Laws.

But Bacon and Boyle did not exhaust the Pauline mine of its scientific treasures. Previous to the publication of Darwin's Theory of Evolution,* I had perceived that one of the great laws enunciated by St Paul, as an

* My first rough draft translation was made in 1868, as the result of many years' previous study of the Apostle.

ambassador from God to man, involved the doctrine of progressive development or continuous creation, by right use; and paralysis, atrophy and ultimate destruction by neglect or abuse of the organs or faculties that all vitalities have been given for exercise during their earthly life; and that this law extends to both animated and vegetable creatures. On comparing this idea, to test its accuracy, with the Hebrew portion of the Scriptures, I found it fully confirmed, especially in the Second Commandment by Moses. Paul also continuously insists upon the influence of mental states over physical development by hereditary tendency, as an eternal "law of Christ." Indeed, it is one of his leading doctrines, upon which is founded the promise of a restoration of man, physically and mentally, to his primeval state, and thence onwards to the higher condition to which he was, and is, intended, by the influence of a pure spirit acting through an ennobled and expanded mind and intellect upon the body, and developing its powers, as well as those of the Will and Reason, out of the atrophy and paralysis into which neglect to use and abuse in using, in opposition to the eternal laws of our nature, had sunk them by ages of sin, until, by hereditary tendency, they are evolved back, by a new vitality communicated to us from the Creator, to their original activities; whilst the wicked, by a cumulative result of hereditary sin, or perversion of their faculties, will sink into repulsive ugliness, and distortion, and mental idiocy, and will ultimately perish.) But the Apostle further teaches that the results of this evolution of man by the divine gift of righteousness into a higher sphere of mental and moral life, will not end with himself, but that his spiritual elevation will re-act, as his moral degradation had done, upon all created nature, animate and inanimate, so that it also will, through human regeneration, be redeemed from the futility which seems the present condition of all things, as Solomon lamented in the sublime despair of Ecclesiastes. All these doctrines of the Apostle's revelation of the laws of physical science, I am satisfied, can be, and are, witnessed to even by our present imperfect knowledge of scientifically ascertained phenomena, and as our knowledge increases will be fully established as parts of the Revelation of God to man, and used as facts of our daily life.

The error of the anti-Christian school of science lies not in finding continuous creation or evolution by fixed laws, but in rejecting the essential idea of a legislator from those laws, and attempting to make matter its own creator, and the evolver of all the laws that we now see controlling it, which is simply a return to the Greek Pagan standpoint of regarding spiritual powers as the production of tangible matter, and which theory lost itself in ultimate necromancy and the blind effort to find a cause for the phenomena of nature without acknowledgment of a creating God.

Why, then, it will be asked, have not theologians and scientists seen this before you, who profess to be neither one nor the other? Simply from two causes:—Modern fashionable theologians know nothing of what the Scriptures teach, and do not care to know; their pay does not depend upon that: and the fashionable scientists are equally ignorant of them, since Bacon, Boyle and Newton died, and think it good sport to mouth at the Creator, like schoolboys at their master when out of sight: and besides, their pay, of late years, has come in proportion to the flashiness of their sneers at the Christian religion, from statesmen who fancy its teaching stands in the way of their ambition.

But a full enforcement of my contention, that all modern progress in

scientific research has sprung from Biblical doctrines, and especially from them as enunciated by St Paul, is too large a subject for a preface. I hope, however, to fully develop the theme in a life of the Apostle, if my readers encourage my publishers to issue it. I have also the whole New Testament in a similar style to these Epistles, ready in MSS., as well as a part of the Old one direct from the Hebrew.

In this Fourth Edition of the Pauline Epistles, I have tried to reproduce in English the rush of eloquence, the lyrical fervour, and the epigrammatic force of the Apostle's Greek, even better than in the former ones.

That I had, in a great measure, succeeded in this object in the previous issues is proved, I think, from the wide correspondence and approval they brought me. From common sailors in the Navy to an Archbishop of Canterbury; from Wesleyan local preachers to dignitaries of the British National Church; from working colliers to University Professors in Great Britain and America; from laymen and clergy of all denominations resident in California, Canada, India, South America, Africa, and from the English and American press,—I have received thanks for my efforts, wishes of God-speed, and requests that I would translate the whole Bible in the same style, which I will do if God grants me life, health, and opportunity. And the above progress has been attained, although the previous issues had no publishers (for those whose names were on the title-pages declined to act), and the copies were simply circulated from hand to hand, I know not how.

The only discordant notes in the chorus of approval I met came from two Unitarian journalists, The Bible Society of London, the late Bishop of Manchester, Dr Fraser, and Charles Bradlaugh, the atheist.

The present corrected edition owes its existence to the spontaneous admiration for the work of an English lady, whose desire to be nameless I respect, and of three gentlemen, who also wish their names not to be made public, who offered to bear the cost of a new Edition if I would revise for one, I being no longer able to bear the expense, as I had done of the former issues; their object being to place a portion of the Divine Revelation before their race in the current dialect of our daily life. Personally, they were all strangers to me, and even now I have not seen two of them, but hope some day to have that pleasure. In conclusion,

THIS FOURTH EDITION
IS DEDICATED TO THE MEMORY OF
MY LATE DEAR FRIEND,

THOMAS DOBSON ALMOND,

ONCE OF LIVERPOOL, BUT NOW AT REST WITH HIS
SAVIOUR; AND WHO HAD ONE OF THE NOBLEST HEARTS AND
FINEST INTELLECTS I EVER KNEW.

FERRAR FENTON.

LONDON, *April* 1894.

EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

THE INTRODUCTION.

CH. I.] (1) * Paul, a servant of Jesus Christ, appointed a special Apostle of a promise of God (2) which he had declared in the sacred writings of His Prophets (3) respecting His Son, physically born from the race of David, (4) but defined by power Son of God by a resurrection from the dead with a spirit of holiness—Jesus Christ our Lord, (5) From whom we received a charge and commission to subdue all nations to faith in His name, (6) among whom you are also included by Jesus Christ—(7) to all you who are in Rome, beloved of God, called to holiness, grace and peace from our Father God and Lord Jesus Christ.

FIRST ESSAY.

CHRISTIANITY FROM THE STANDPOINT OF PURE REASON AND HUMAN EXPERIENCE.

1. (8) But first I will thank my God through Jesus Christ for you all, because your faith is celebrated in the whole world. (9) For that God is my witness, whom I serve in the Gospel of His Son with my spirit, how constantly I remember you, continually inquiring in my prayers (10) when it may be granted to me by the favour of God to come to you. (11) For I long to see you, (12) so that I may communicate with your spiritual gifts, to strengthen you. And that will be a comfort to our mutual faith,—yours and mine. (13) But I do not wish you to ignore, brothers, that I have often intended to visit you, but so far have been prevented,—for I wish to gather some result from you as from the other nations, (14) for I am indebted for tribute from Greeks and foreigners, from philosophers and illiterates, (15) and therefore I incite myself to evangelise you who are in Rome.

2. (16) For I am not ashamed of the Gospel of Christ, for it is a divine power to save all believers, Jew first, and Greek. (17) For a divine righteousness is displayed in it from faith to faith; as it is written, "The righteous shall live by faith." (18) For it reveals a divine anger from heaven upon all wickedness and iniquity of men who pervert the true into the false; (19) because the knowledge of God is clear within themselves, God having revealed it to them; (20) for from the creation of the world His invisible attributes might be discovered from the created facts—that is, His unseen power and Godhead. Consequently, they are inexcusable. (21) Because, knowing God, they did not honour Him as a God, or rejoice, but trifled in their augmentations, and darkened their senseless hearts; (22) professing to be philosophers they played the fool,—(23) and transformed the glory of the imperishable God into an image of perishable man, and birds! and beasts! and reptiles! (24) And, therefore, God abandoned them in the lusts of their hearts to filthiness, to dishonour their own bodies to themselves; they having changed the truth of God into falsehood, (25) by honouring and serving the creature contrary to the Creator, who is truly blessed in all ages. (26) In consequence God delivered them to shameful passion. For their women perverted the natural use to one contrary to nature; (27) and in the same way the men, leaving the natural purpose of the woman, were inflamed in their fury for one another, men with men acting scandalously, and receiving in themselves the right

* NOTE.—The division of chapters and verses as in the authorised version is only a modern practice which I reject, and restore the apostle's own paragraphs, but add the chapters used in the common editions in the margin, and mark the verses by figures in the text.

punishment of their crime. (28) And as they did not seek to have God acknowledged, God abandoned them to an uninquiring mind, to practise what is loathsome. (29) Filled with all injustice, depravity, greed, evil; crammed with envy, murder, strife, deceit; foul-mannered, libellers, defamers; (30) God-haters, spiteful, envious; impostors, inventors of vice; disobedient to parents; (31) senseless, treacherous, unnatural, merciless; (31) whilst acknowledging the decrees of God—that they who practise these things deserve death—not only do they, but glory themselves with the doers.

CH. 2] 3. (1) Therefore man, you are inexcusable in condemning anyone, for by what you condemn in another you convict yourself—for you practise the same things that you reprove; (2) and we know that the divine reprobation is certainly upon those who practise them. (3) But, man, you may fancy that, by reproving those who practise them, you will escape the reprobation of God, whilst you act in the same way? (4) Or, do you mistake the wealth of His mercy, and the gentleness of His forbearance?—not reflecting that the mercy of God should lead you to change your mind? (5) But instead, by your perverse and unchanging heart you store up for yourself fury against a day of fury and discovery of God's righteous decrees, (6) who will render to everyone what he has done; (7) to those who seek by patient well-doing, decency, honour, and purity—eternal life; (8) but to the rebellious and disobedient to the True, but obedient to the False—fury and anger, suffering, (9) and punishment, on every human soul that does evil, whether Jew or Grecian; (10) but glory and honour and peace to all who do good—whether Jew or Greek—(11) for there is no flattery with God. (12) For whoever sins without a law shall perish without a law, and whoever sins under a law shall be condemned by law; (13) for the listeners to the law are not righteous in the sight of God; but those who follow the law will be righteous.

4. (14) For when a nation not possessing a law practises the demands of the law naturally, they, not having a law, are a law to themselves; (15) they furnish proof of the effect of the law recorded in their hearts, their conscience attesting, and their reflections condemning or approving mutually; (16) according to my good news from Jesus Christ.

5. (17) But you may be entitled a Jew, and rely on the law, and boast about God, (18) and know His will, and distinguish the differences, (being taught by the law), (19) and are confident to be "A guide to the blind," "A light to those in darkness," "An instructor of the foolish," "A teacher of children;" having in the law the outline of the knowledge of the truth.

(21) You teacher of others—should you not teach yourself!

You preaching not to steal—you are a thief!

(22) You saying, "Commit not adultery"—you are an adulterer!

You loathing idols—you rob the Church!

(23) Whilst boasting about the law—through the violation of that law you dishonour God!

(24) "For," as it is written, "through you the name of God is defamed amongst the heathen."

(25) Circumcision certainly may benefit if you act up to law, but if you are a violator of law your circumcision becomes paganised. (26) Therefore, if the uncircumcised should regard the decrees of the law, would not his paganism be considered equivalent to circumcision? (27) And then the physically uncircumcised will, by fulfilling the law, condemn you, who transgress the law in spite of instruction and circumcision.

6. (28) For the Jew is not in the appearance, nor the circumcision in a physical mark, (29) but a Jew is internal, and by circumcision of heart, in spirit—not letter—the approbation of which is not from men, but from God.

CH. 3] 7. (Jewish Opponent.) (1) "Then what advantage has the Jew, or what is the benefit of the circumcision?"

8. (Paul.) (2) Great in all respects, for indeed they were entrusted with the intentions of God.

9. (Jew.) (3) "But if some were unfaithful, would not their infidelity destroy God's trust?"

10. (Paul.) (4) It would not. God will be true though every man were false, as it is written: "So that thou mightest be justified in thy designs and triumphant when examined."

11. (Jew.) (5) But if our wickedness confirms the righteousness of God, then should not we conclude the anger-bearing God is unjust? I speak humanly."

12. (Paul.) (6) Never! for then how could God judge the world? (7) For if God could by my falsehood be exalted to His honour, how could I be condemned as a wrong-doer? (8) And should not we, as we are libelled, and as certain people accuse us of teaching, do evil that good might come? Their reprobation is right.

13. (Jew.) (9) "Well, then, we are the superior?"

(Paul.) (10) Not at all! For we have all, both Jew and Greek, decided to serve Sin, as it is written: 'That there is not one righteous—not one.' 'There is none rational.' 'There is not a God-seeker.' (12) 'All have left the ranks; quite inefficient; none are doing well—not even one.' (13) 'Their throat is a yawning grave; they deceive by their words; a serpent's venom is under their lips; (14) whence their mouth is full of mischief and bitterness; (15) their feet swift to shed blood; (16) destruction and misery are before them; (17) and they will not recognise a peaceful path.' (18) 'There is no fear of God before their eyes.'" (19) And we know that what the law says, it says to those under the law, so that every mouth may be broken, and the whole world may come under judgment to God. (20) Therefore by the practice of a ritual none can be made righteous before Him; yet, however, a recognition of sin comes through law.

(21) But now without a ritual a divine righteousness is exhibited, attested by The Law and the Prophets; (22) a divine righteousness through faith in Jesus Christ in all and over all believers, for there is no distinction, (23) because all sin, and are in need of the glory of God. (24) They are made righteous freely by His gift through the redemption in Christ Jesus; (25) whom God has set forward as a Mercy-seat, for the faith in His blood, to show His righteousness through the pardon of sins by the gentleness of God, (26) and to display His righteousness in the time present, so that He might be righteous Himself and make the believer in Jesus righteous as well.

14. (Jew.) (27) "Where, then, is our Pride!"

15. (Paul.) It is banished.

16. (Jew.) "By what? By the rituals?"

17. (Paul.) No! but by a law of faith. (28) Therefore we have argued that a man may be righteous by a Faith distinct from an Instituted Law.

18. (Jew.) "He is the God of the Jews only, and not of heathens."

19. (Paul.) Yes, of heathens as well! (30) For it is the same God who makes circumcision righteous from a faith, and paganism because of the faith. (31) 'Then,' you will say, 'we destroy law for the sake of the faith?' Never! On the contrary, we corroborate law.

CH. 4] 20. (Jew.) (1) "What shall we say, then, our ancestor Abraham attained in the course of his life? (2) for if Abraham was made righteous by institutions he had subject for boasting?"

21. (Paul.) But not against God! (3) For what says the Scripture? 'Abraham trusted to God, and it was repaid to him in righteousness.' (4) But to a labourer the wages are not paid as a kindness, but as a debt; (5) whilst to him who practised no ritual, but confided on the Enrighteouser-of-the-sinful, his faith was repaid with righteousness. (6) Exactly as David relates the happiness of the man to whom God grants righteousness outside institutions: (7) 'They are happy whose violations of the law are forgiven, and whose sins are obliterated; (8) the man is happy against whom God will not reckon up sin.' (9) This happiness, then, belongs to the Circumcised and the Pagan; for we argue that to Abraham his faith was repaid with righteousness.

22. (Jew.) (10) "But when was it paid? Under circumcision, or whilst uncircumcised?"

23. (Paul.) Not in circumcision, but whilst uncircumcised. (11) And he received a token by circumcision, a bond for his faithful righteousness whilst not circumcised, so that he might be the father of all uncircumcised believers, to whom righteousness will also be granted; (12) and a father of circumcision, not to those simply circumcised only, but to all arranging themselves in the path of our uncircumcised ancestor Abraham. (13) For the promise that he should inherit the world was not given through a ritual to Abraham or to his race, but through a righteous faith. (14) But if they inherited through a ritual, the faith would be nullified and the promise abolished.

24. (Jew.) "However, the law destroys anger?"

25. (Paul.) (10) Yet where is no law there is no transgression of it. (16) Therefore it springs from faith coinciding with a gift, so as to confirm the promise to all his race; not to those through the law only, but also to those of Abraham's faith, who is the father of us all; (17) (as it is recorded: 'That I have appointed thee a father to many nations.') before the God whom he believed, who restores the dead to life, and names the non-existent as existent; he trusted on hope against hope that he would be the father of many nations, according to the expression, 'Thus shall thy race be'; (19) and not weak for faith he regarded not his own body already deadened, when he was nearly a hundred years old,—nor the death of Sarah's womb!—(20) nor did he sceptically criticise the promise of God, but was strong in faith, giving glory to God, (21) and was perfectly satisfied that what He promised He could also perform; (22) and therefore he was repaid with righteousness.

(23) But it was not recorded for him only that it was so granted to him, (24) but also for us to whom it will be granted; to us, the believers on the Raiser of Jesus Christ from the dead, (25) who was betrayed through our sins, and raised for our righteousness.

CH. 5] 26. (1) Then having been made righteous by means of faith, we have peace towards God, through our Lord Jesus Christ, by whom we have also the access by the faith unto this favour, in which we stand, and we exult in hope of the glory of God. (3) And not only that, but we also exult in our afflictions, perceiving that the affliction produces patience, (4) and patience enquiry, and enquiry hope, (5) and not a hope that disgraces. For the friendship of God is poured into our intelligence through a spirit of holiness which He has given us. (6) For, at the very time when we were helpless, Christ died opportunely in defence of sinners. (7) For while hardly anyone would die to defend a righteous man—though for a benefactor some might perhaps dare to die—(8) God established His friendship towards us by Christ dying in our defence when we were still sinners!

27. (9) How much more, then, having been made righteous in His blood, shall we be saved from the madness by Him? (10) For if whilst we were enemies we were turned back to God by means of the death of His Son; how much rather having been reconciled, shall we not be saved by His life? (11) And not only that, but we exult also in God because of our Lord Jesus Christ, through whom we have now received that reconciliation.

(12) For as through one man sin entered the world, and by the sin the death, and thus death extended to all men, even all that sin. (13) For law was in the world before sin, for sin would not be accounted if a law did not exist. (14) Yet death reigned from Adam to Moses, and over those who did not sin in the same way as Adam transgressed, who was a type of the future.

28. (15) But the gift is not like the transgression. For if from the sin of this one the many died, much more the gift of God and the endowment with that gift of that individual man, Jesus Christ, will overflow to the many. (16) And that free gift is not like an individual sin, for whilst guilt from this brings conviction, that free gift brings us from many sins into righteousness. (17) And if by the error of that individual death reigned through that one, much rather they who have received the superabundant grace and the gift of righteousness shall reign in life by means of this individual Jesus Christ. (18) Since, therefore, by error of one individual condemnation came upon all men, thus, also, by means of this one individual righteousness, righteousness of life will be attained in all men; (19) for, as by the disobedience of that one man the multitude of sinners were made, so by the obedience of this individual, the righteous multitude will be produced.

29. (20) But a law intervened, so that the transgression might be obvious; yet, where the sin exceeded, the gift went far beyond it. (21) So that as sin reigned with death, thus also the gift should reign through righteousness to eternal life by our Lord Jesus Christ.

CH. 6] 30. (1) What, then? Do we say, "We should remain in sin that the gift may exceed it?" (2) Never! Since we died by sin, how can we still live for it? (3) Can you forget that whoever were baptised into Christ Jesus were plunged into His death? (4) Consequently we were buried along with Him, through the baptism into His death, so that as Christ was raised from the dead by the glory of the Father, thus we also ought to conduct ourselves in a renewed life. (5) For if we have become connected by assimilation with His death, on the other hand, we shall also become connected with His resurrection; (6) recognising this—that our old man was crucified with Him so that the sinful body might be destroyed, for us never again to slave for sin—(7) for the dead are freed from sin.

31. (8) But if we have died with Christ we believe that we shall equally live with Him, (9) seeing that Christ having risen from the dead cannot again die; death can no more master Him. (10) For when He died He died by sin once for all, but when He lived, He lived through God. (11) Therefore you consider yourselves dead to sin, but living to God with Christ Jesus.—(12) Consequently, do not allow sin to preside in your dead body to obey its lusts, (13) neither present you organs to sin as instruments of unrighteousness, but offer yourselves to God as revived from the dead, and your organs as instruments of righteousness for God, (14) because sin must not govern you; now you are not under law, but under grace.

32. (Jew.) (15) "What, then, shall we sin because we are not under law, but grace?"

33. (Paul.) Never! (16) Know you not that to whoever you present yourselves as obedient slaves, you are slaves to those you obey—whether of Sin in death, or Obedience in Righteousness! (17) But, thank God, that though you were slaves of Sin, now you heartily obey the rules of the discipline you enlisted under, (18) and being liberated from Sin, you are engaged by Righteousness. (19) I speak humanly because

of your natural weakness. For as you presented your organs slaves to impurity and lawlessness unrestrainedly, so now you should present your organs slaves consecrated to righteousness. (20) For then you were slaves of Sin, but now you are free men of Righteousness. (21) What benefit had you then from those practices that now shame you? For their result—death. (22) But now having been freed from sin and serving with God you have the fruit of your consecration—the result, eternal life. (23) For the wages of sin are death, but the gift of God eternal life through Jesus Christ our Lord.

CH. 7] 34. (1) Do you forget, brethren (for I speak to those who acknowledge law), that the law governs man during the whole time of his life? (2) For the married woman is given by law for her husband's life; but if the husband should die she is freed from that marriage law. (3) Therefore she will be regarded as an adulteress if she goes to another man, during her husband's life, but if her husband dies she is a woman freed from that law,—and will not be an adulteress if she goes to a fresh husband.

35. (4) In the same way, my brothers, you have died to the law through the body of Christ, for the purpose of devoting yourselves to another, the Raiser from the dead, so that you may bear fruit to God. (5) For when we were in our sensuality the passions of sinners against the law stimulated our organs to bear fruit to death. (6) But now we are released from that law, (that by which 'we were possessed' having died), so that we can serve in a renewed spirit, not in an obsolete literality."

36. (Jew.) (7) "What, then? You say the law was wrong?" *Carnal mind*

37. (Paul.) No! On the contrary, I should not have comprehended the sin, except by means of a law, and I should not have known the lust, if the law had not said, 'Thou shalt not lust.' (8) But sin having taken a basis of operations against that command, incited every lust in me. (9) For, disconnected from law, sin is non-existent. But I lived then reckless of law; but on the command arriving sin revived again, but I died. (10) And for me the command was mortal! (11) For sin taking a base of operations against the commandment defeated me, and by itself slew me. (12) Therefore the law is right, and its command holy, and just, and good. *It by it*

38. (Jew.) (13) "The good became death to me, then?"

39. (Paul.) Never! But sin, so that it might be manifest as sin, in spite of that good, effected my death; so that sin, by means of the commandment, might be beyond doubt very sinful. (14) For we know that the law is spiritual, but I am sensual, completely subject to sin; (15) and I know not what I can do,—for I do not practise what I wish, but I do what I hate; (16) but if I do not practise what I wish, I agree with the law that it is noble. (17) And then it is no longer I myself who am doing this, but indwelling sin. (18) For I know that no good resides in me—that is, in my sensuality;—although the wish lies beside me, yet I cannot discover how to use that noble wish; (19) for I do not effect the good that I wish, but practise the evil that I do not desire. (20) Therefore if I do that which I do not wish, it is not myself that does it, but indwelling sin. (21) I consequently discover the law, by my desiring to act nobly, although evil lies beside me. (22) For from the internal man I delight in the law of God, (23) but I perceive an outrageous law in my members contending against the law of my mind, and dragging me captive to the law of sin which is in my organs. (24) I am a wretched man; what can deliver me from this sensual death? (25) The gift of God through our Lord Jesus Christ. So I myself certainly serve with my mind to a law of God, but by my sensuality to a law of Sin.

CH. 8] 40. (1) Consequently now there is no blame for those accepting Christ Jesus, (2) for the law of the spirit of the life in Christ Jesus has freed me from the law of sin and death.* (3) For because of the inability of the law, which was weakened by the flesh, God sent His own Son in the form of sinful flesh, and, on account of sin, condemned the sin in the flesh, (4) so that the decrees of the law might be accomplished in us who conduct ourselves not in consonance with sensuality, but in accordance with spirit. (5) For those who are in consonance with sensuality desire the ideas of that sensuality, but those in accordance with spirit desire the ideas of the spirit. (6) For the desire of the flesh brings death, but the desire of the spirit life and peace. (7) Therefore the sensual mind hates God, for it neither can nor will be obedient to God's law, (8) because they who are sensual cannot please God.

41. (9) However, you are not sensual, but spiritual, if indeed a divine spirit resides in you; and if anyone has not a spirit like Christ he is not His. (10) But if Christ is in you then the body is dead in respect to sin, but the spirit lives through righteousness. (11) But if the Spirit of the Raiser of Jesus from the dead dwells in you, the Raiser of Jesus from the dead will also revive your deadened bodies by His indwelling Spirit. (12)

*NOTE.—The clause, *μη κατα σαρκα περιπατουσιν, αλλα κατα πνευμα*, "walking not after the flesh, but after the spirit," are read by the best critics as an interpolation, and so I account them.

Therefore, brothers, we ought not by the flesh to live sensually, (13) for if you live sensually you will die, but if you destroy sensual practises by the Spirit you will live. (14) For whoever are led by a divine Spirit they are sons of God; (15) since you have not received a slavish spirit to fear again; but you have received a filial spirit, in which we cry Abba, Father. (16) This Spirit bears witness to our spirit that we are children of God. (17) But if children, then heirs of God, and co-heirs with Christ; if we suffer together, then we shall be glorified together.

42. (18) For I consider that the sufferings of the present time are nothing compared to the glory that will be displayed in us; (19) for the longing desire of the creation expects the revelation of the sons of God. (20) For the creation shrinks back from futility, not desiring it, but has been subjected in hope; because even the creation will be freed from the slavery of depravity into the glorious liberty of the sons of God. (22) For we know that all the creation groans and agonises until now; (23) and not alone; but we who possess the first fruits of the Spirit, even we, ourselves, groan in ourselves, awaiting the Sonship—the destruction of our sensuality. (24) For we are saved by hope; but hope visible is not hope; for what one sees why should one hope for? (25) But if we hope for what we see not, we shall receive it by patience. (26) Therefore the Spirit supports our weakness, for we know not rightly what we should pray for, but the Spirit itself intercedes with inarticulate sighings, (27) and the Searcher of hearts sees the desire of the Spirit when it intercedes with God for the Saints.

43. (28) And we know that all contributes to good for the lovers of God, to those who are called for His purposes; (29) for He previously knew them, and appointed them to conformity with His Son, so that He might be the firstborn among many brothers. (30) But those He prepared, those He also called; and those He called He made righteous; yes, made them righteous and distinguished them.

44. (31) What shall we say about these things? If God for us, who against us? (32) If He certainly did not retain His own Son, but parted with Him for us all, how much rather will He not also give us everything with Him? (33) Who can accuse God's chosen? God the Judge? (34) Who will condemn? Christ the dead? nay, rather the living, who is also on the right hand of God, and who intercedes for us?

(35) What can drive us from the love of Christ? affliction? or oppression? or persecution? or famine? or nakedness? or danger? or sword? (36) as it is written, 'We are killed all the day on account of thee; we are regarded as sheep for slaughter.' (37) But in all these we more than conquer through Him loving us. (38) For I am convinced that neither death nor life, nor angels, nor authorities, nor present, nor future, nor power, (39) nor height, nor depth, nor any other created thing is able to separate us from the love of God in our Lord Christ Jesus.

SECOND ESSAY.

CHRISTIANITY FROM THE STANDPOINT OF THE HEBREW REVELATION.

CH. 9] 1. (1) By Christ I speak the truth—I lie not—my conscience with a holy spirit witnessing to me that my grief is great, (2) and continual sorrow at my heart. (3) I could wish myself to be cut off from Christ instead of my brothers, my kindred by race; (4) who are Israelites, from whom the adoption and the glory, and the covenants and the law-giving; the divine service, and the promises; (5) of whom were the fathers, and from amongst whom the Messiah came in the flesh, He who is God over all eternally.

2. (6) But, however, the design of God has not failed, for not all those from Israel are Israel, (7) neither all Abraham's children are "a seed;" but from Isaac shall your 'seed' be called." (8) That is, the physical offspring are not the children of God; but the offspring of the promise shall be reckoned as "a seed." (9) For the word of promise was this, "I will come at that time, and there shall be a son to Sarah."

3. (10) And not that only, but Rebekka having conceived from that One, our ancestor Isaac, (11) before they were born, neither having done good nor ill, so that the declared design of God should continue, nor through institutions, but through His nomination; (12) it was said to her "that the elder should serve the younger," (13) as it is written, "I have chosen Jacob and rejected Esau."

4. (Jew.) (14) Well, then, must we not say, "There is injustice with God?"

5. (Paul.) No! (15) For it is said by Moses, "I will pity those I may choose to pity, and I will commiserate those I may choose to commiserate," (16) therefore it comes not of the willer nor of the runner, but from the merciful God. (17) And the Scripture says to Pharaoh, "I have raised you for this very purpose, so that through you I may show my government, and thus my authority be proclaimed over all the earth." (18) With the same object He pities whom he desires and degenerates whom He wills.

6. (19) You will then reply to me, "Why does He still blame, for who has resisted His will?"

7. (20) Indeed, man, who are you to criticise God? Should the made say to the maker, "Why have you made me thus?" (21) Has not the potter power over his clay, to make from his own paste one article for a distinguished, and another for common use? And if God, wishing to show His disposition, and to display His authority, endured with great forbearance a perverse instrument determined on destruction; (23) and so that he might make His rich glory known by the compassionate instrument which He had prepared for honour; (24) us whom he has collected not only from amongst the Jews but also from among the heathen? (25) as He says in Hosea, "I will call those not my people, my people, and the unbeloved, beloved, (26) and it shall be in the place where it was said to them, 'You are not my people,—there they shall be called 'sons of a living God.' (27) And Isaiah thunders over Israel, "Though the number of the sons of Israel should be like the sands of the sea, the Rest shall be saved!" (28) Because completing a DESIGN, and completing it righteously, the Lord will perfect His idea upon the earth. (29) And as Isaiah foretold, "If the Lord of peace had not left us a seed we should have become as Sodom and like to Gomorrah."

8. (30) From this what would we conclude?—That a people who did not pursue righteousness has overtaken a righteousness, but that righteousness is from their faith; (31) and Israel pursuing a law for righteousness has not entered a righteous law. (32) Why? Because they sought it not as from faith, but from practices of a ritual; they stumbled at the stumbling stone, (33) as it is written, "See, I place a stumbling stone in Zion, and a difficult rock; but the believer on it shall not be ashamed."

CH. 10.] 9. (1) Brothers, my heart's desire and entreaty to God about Israel is for their salvation, (2) for I bear witness to them that they have a zeal for God, but not an intelligent one. (3) For not reflecting on the righteousness of God, and trying to establish their own, they have not allied themselves to the divine righteousness, (4) although the object of Christ's Law to all believers is—righteousness. (5) Indeed, Moses describes the righteousness out of the law, "that a man practising it shall live by it." (6) But the righteousness from faith says thus: "Say not in your heart 'who could ascend into heaven, so as to bring Christ down?'" (7) or "'Who could go into the Abyss,' so as to bring Christ up from the dead again?" (8) But what does it say? "The idea is near you, in your mouth and in your heart," that is the idea of faith which we proclaim: (9) "That if you acknowledge to our Lord with your mouth, and if you believe in your heart that God raised him from the dead, you can be saved;" (10) for with the heart it is believed to righteousness, and by the mouth it is acknowledged to salvation; (11) for the Scripture says: "All trusting on Him shall not be ashamed." (12) Consequently there is no distinction between Jew and Greek, for the Lord of all is Himself wealth to all calling on Him, (13) for "whoever calls on the Lord shall be saved."

10. (Jew.) (14) "But how can they call on whom they have not believed? And how can they believe about what they have not heard? And how can they hear without a preacher? (15) And how can they preach unless they are sent? as it is written: "How beautiful are their feet who proclaim peace—who publish its blessings!" (16) Yet all did not believe the good news, for Isaiah says: "Lord, who has believed our report? (17) Therefore the faith comes from a report, but the report by the direction of God."

11. (Paul.) (18) But I ask, Have they not heard? Yes, indeed, "Their voice has gone out to all the land, and their declaration to the bounds of the civilised world." (19) I say further, does not Israel recognise it? First, Moses says, "I will make you jealous about a non-nation; I will infuriate you about an unintelligible people." (20) Then Isaiah becomes bold and asserts, "I was found by those not seeking me; I became plain to those who never looked for me." (21) But regarding Israel he says: "I stretched out my hands all the day to a rebellious and contradictory people!"

CH. 11.] 12. (1) Do I therefore say, "God has rejected His people?" Never! because I am an Israelite, of Abraham's race, from the tribe of Benjamin. (2) God has not rejected His pre-ordained people, for do you not know what the Scripture says about Elijah, how he pleaded with God against Israel, (3) "Lord, they have slain your prophets and thrown down your altars, and I am left alone, and they seek my life?" (4) But what was the divine answer to him? "There are left to Me seven thousand men who have not bent the knee to Baal." (5) In the same way at the present time a portion has come for enrolling by grace, (6) but if by grace it cannot be from a ritual, or the gift would no longer be a gift; and if from rituals it cannot be a gift, or a ritual would not be a ritual.

13. (Jew.) (7) "What then?"

(Paul.) What Israel sought it has not succeeded in, but the selection has succeeded

in it, and the remainder are degenerated; (8) as it was written: "God gave them a confused spirit, unseeing eyes, and deaf ears," as at the present day. (9) And David says, "Let their table become a snare and a trap, and an offence, and a hindrance to them; (10) let their eyes be purblind, not to perceive, and their back always bowed down."

14. (11) Do I therefore say, "They have stumbled so that they might fall?" Never! But that by their mistake the salvation has come to the heathen, so as to arouse themselves, (12) and if their mistake enriches the world, and their loss is wealth for nations,—how much more will their prosperity be? (13) For I speak to you heathen, because I, myself, am an apostle of the heathen, I glorify my service (14) so that I may excite my kindred, and save some from amongst them. (15) For if their dispersion re-unites a world, what will their reunion be, but life from death? (16) And if the first fruit is sound, so is the bulk; and if the root is sound, so are the branches. (17) But if some of the branches were cut off, and you, a wild olive, were grafted into their place, and became a participator in the root and fatness of the olive, (18) do not exult over those branches, and if you should exult, the root bears you, not you the root.

15. (19) You may reply, however, "The branches were cut off so that I might be grafted in." (20) Quite right. They were cut off for disbelief, but you stand by faith. Be not haughty, but fear. (21) For if God spared not the natural branches, how far less likely will He spare you? (22) Therefore, observe the gentleness and severity of God, on the blunderers severity, but on you gentleness; if not, you may be cut off, (23) and they, if they remain not in disbelief, will be re-inserted, for God is able to insert them again. (24) For if you, by nature, cuttings from a wild olive, and contrary to your nature, were grafted into a cultivated olive, how much rather should not they naturally be engrafted into their own olive? (25) Therefore, brothers, I would not wish you to forget this mystery, so that you may not exult over yourselves: That a partial perversity has come to Israel till the whole of the heathen can enter, (26) and then all Israel will be saved, as it is written, 'I have sent a deliverer out of Zion, and he shall drive away impiety from Jacob, (27) and this shall be the settlement between me and them, 'That I will take away their sins.' On account of the Gospel they are enemies for our sakes, but in respect of the Call are loved for their Father's sake. (29) For the nomination and gift of God are irrevocable. (30) Exactly as you were once apathetic about God, but now have received mercy through their apathy; (31) so also they are now apathetic to the mercy shown you; yet they will obtain mercy; (32) for God has included all unbelievers so that he might show mercy to all.

16. (33) Oh! the depth of wealth, and wisdom, and knowledge of God! How unsearchable His decisions, and inscrutable His ways! (34) For who instructed the Lord's minds, or who was His counsellor? Who first suggested to him? and he shall be rewarded,—(36) Since all is from Him, and by Him, and in Him—to Him be glory for ever. Amen.

THIRD ESSAY.

CHRISTIANITY FROM THE STANDPOINT OF THE CHRISTIAN LIFE.

CH. 12] 1. (1) Therefore I call on you, brethren, by the divine mercies, to prepare your bodies a holy living sacrifice, well-pleasing to God, your rational service; (2) and do not adapt yourselves to this age, but be trained by the restoration of the mind to seek out what is the best and noblest and most perfect desire of God. (3) For I speak to all who are with you, according to the gift granted to me, not to exult more than you ought to exult, but to be calmly exultant according to the measure of faith God has given to each of you. (4) For as we have many organs in our body, and every organ has not the same use, (5) so we, the many, are one body in Christ, but individually different organs, (6) and having gifts consonant to the different functions granted to us. If oratory (use it) according to the analogy of faith; (7) if administrative talent in the service; if educational ability in instruction; (8) if capacity to comfort in comforting; ability to give, with disinterestedness; leadership with earnestness; opportunity to show mercy, (do it) cheerfully. (9) Let friendship be sincere. Turning away from wickedness adhere to good, (10) be kindly affectionate to one another, aiding each other in authority; (11) not idly—busy; live spiritually, serving the Lord, (12) rejoicing with hope, enduring with affection, persevering with prayer, (13) assisting the necessities of the holy, practising hospitality. (14) Bless your persecutors—bless and curse not; (15) rejoice with the joyful, grieve with the sorrowful; (16) Meaning thus towards one another, do not intrigue to dominate, but associating with the lowly avoid

becoming haughty by isolation. (17) Never return evil for evil ; display nobility in the sight of all men. (18) If it is possible for you, be at peace with all men, (19) not revenging for yourselves, my friends, but receding from fury, for it is written : "Judgment is mine, I will repay, says the Lord." (20) If your enemy hungers, feed him ; if he thirsts, give him drink ; for so doing you cast ashes on his head. (21) Be not conquered by evil, but conquer evil by good.

CH. 13] 2. (1) Let every life be obedient to the authorities, for there is no Government except from God, (2) and the existing authorities are appointed by God ; so that the opponent of the authority resists God's appointment, and the opponents encounter punishment. (3) For the governors are not a terror to well-doers, but to the criminal. And if you wish not to be in terror of the Government, do right, and you will be approved by it, (4) for it is the servant of God for your good : but if you do wrong, fear, for it bears not the sword in vain ; because it is a servant of God, showing anger to those who do ill. (5) Therefore it is necessary to obey, not only because of its displeasure, but for the sake of conscience.

3. (6) Consequently, pay taxes, for they are God's officers attending to that. (7) Give their due to all : To the tribute holder, tribute ; to the taxer, taxes ; to the mighty, fear ; to the honourable, honour. (8) Owe nothing to anyone, except to love one another, for he who loves his neighbour has perfected the law. (9) Therefore, "you shall not commit adultery ; you shall not murder ; you shall not steal ; you shall not lust," and if there is any other command, it is summed up in this sentence, 'You shall love your neighbour as yourself.' (10) Love does no ill to a neighbour, therefore love is a perfect law. (11) And, observing the time, it is an hour for us to be now arousing from sleep, for at present our salvation is nearer than when we believed—(12) the night is advanced, the day dawns ; therefore let us leave the practices of darkness, and put on the armour of light ; (13) let us march orderly as in the day, not with riot and drunkenness ; nor with vice, profligacy, and excess : not with mutiny and rage, (14) but equipped with the Lord Jesus Christ, and not providing for the flesh to effect its lusts. (1) And help the feeble in faith, not perplexing with discussions.

CH. 14] 4. (2) Who believes it, may eat all things, but the weak eat herbs. (3) Let not the eater despise the abstainer, and let not the abstainer reprobate the eater, for God will accept him. (4) Who are you reproving another man's servant ? To his own master he shall stand or fall, and he will stand, for God is able to support him. (5) Some distinguish day from day, some regard every day. Let each be fully satisfied in his own mind. (6) He who regards the day regards it as from the Lord, and he who does not observe it should not observe it as from the Lord. And the eater should eat to the Lord, for he should give thanks to God, and the abstainer for the Lord's sake eat not, and give God thanks. (7) Since none of us can live for himself—for if we live, we live by the Lord, and if we die we die to the Lord ; therefore, if we live or if we die, we belong to the Lord. (9) For this purpose Christ died and lived, so that dying and living He might direct us.

5. (10) But you, why do you judge your brother ? or why do you despise your brother ? for we shall all appear at the judgment seat of God, (11) as it is written, "I live saith the Lord, so that every knee shall bend to Me, and every tongue shall confess to God," (12) therefore each one of us shall give a reason for himself to God.

6. (13) Let us no more, therefore, blame one another, but rather endeavour not to place a stumbling-block or an offence before his brother. (14) I see, and am convinced by the Lord Jesus, that nothing is intrinsically defiled, except to those who think it is defiled—to them it is defiled. (15.) And if your brother is grieved through food, then you do not conduct yourself affectionately. Do not by your food lose him for whom Christ died. (16) Let not your own benefit be evil spoken of, (17) for the kingdom of God is not meat and drink, but righteousness, and peace, and grace, in a holy spirit. (18) Therefore serve with Christ in this, pleasing to God, and approved by men. (19) Consequently follow what leads to peace and friendliness amongst yourselves, nor destroy the work of God on account of food. (20) All is pure ; but it is defiled to the man who eats in doubt.—(21) It is noble not to eat flesh or to drink wine, or anything by which your brother stumbles or is offended or weakened.

7. (22) You have faith ? Have it by yourself before God ; he is happy who does not convict himself by what he approves. (23) But he is blameable if he eats contentiously, because that is not from faith, and all not originating from faith is sin.

CH. 15] (1) And we, the strong, ought to support the weakness of the weak, and not to indulge ourselves. (2) Let each of us gratify his neighbour to promote good, (3) for Christ did not indulge Himself, but as it is recorded, "The abuse of your insulters fell on

me," (4) and whatever was formerly written was recorded for our instruction, so that by the support and comfort of the Scriptures we might have hope. (5) And may the supporting and comforting God grant you to think towards one another like Christ Jesus, (6) so that united in spirit and mouth you may praise the God and Father of our Lord Jesus Christ; (7) thence receive one another, as Christ received you into the glory of God. (8) For I repeat, Christ became a servant of circumcision for God's truth, in confirmation of the promises to the fathers, (9) but He praises God for His mercy to the heathen, as it is written: "For this I will proclaim Thee among the nations, and sing to Thy name," (10) and He repeats, "Let the heathen rejoice along with his people;" (11) and, further, "Praise the Lord all the heathen, and loudly praise Him all the people;" (12) and Isaiah proclaims, "There shall be the root of Jesse, and the leader to govern nations, the heathen shall hope in Him." (13) And may the God of that hope enrich you with all joy and peace in believing, to fill you with power of a holy spirit with hope.

8. (14) But I am satisfied myself about you, my brethren, that you are full of benevolence, complete in all knowledge, and able to advise each other; (15) therefore, I have written more boldly to you, brothers, partly as reminding you, through the gift given me from God, that I am a Priest of Jesus Christ for the heathen, having the gospel priesthood from God, so that the offering of the heathen might be rightly administered, sanctified by a holy spirit. (17) Therefore I have an honour with Christ Jesus before God. (18) For I will not dare to speak of what Christ has accomplished through me by word and work in conquering nations, (19) by force of evidences and miracles, by power of God's spirit, so that by me from Jerusalem and round to Illyria, the Gospel of Christ has been accomplished. (20) And I have loved to preach like this, where Christ was not named, so as not to build on some other man's foundation, (21) but as it is written, "Those not informed about him see, and those who had not heard understand;" (22) and therefore I have often endeavoured to come to you. (23) However, now I have no more place in those regions, and having for many years wished to visit you, (24) when I proceed into Spain, I will come to you, for I hope to see you during the passage, and be sent from you to there, after first being refreshed by you. (25) At present I am proceeding to Jerusalem, to assist the Saints; (26) for it has pleased Macedonia and Akhaia to make a present to the poor of the Saints; (27) yes, they have been pleased—and they are their debtors, for if the heathen have shared in their spiritual possessions, they ought to offer to them their corporeal. (28) When I have accomplished and finished this affair for them, I shall sail by you into Spain; (29) and I know that coming to you I shall come to a full acceptance of the gospel of Christ. (30) But I request you, brothers, through our Lord Jesus Christ, and by the love of the Spirit, strive with me in prayers for me to God, (31) so that I may be delivered from the unbelievers in Judea, and my service may be well received by the Saints, (32) whence I may come by God's will to you with pleasure, and that I may be refreshed by you, (33) and may the peace of God, be with you all for ever.

POSTSCRIPT OF PERSONAL MESSAGES AND REMINISCENCES.

CH. 16] 1. (1) By this I introduce you Phæbeh, my sister, who is a minstress of the Kenkhrean Church, (2) so that you may receive her in a way worthy of the Holy in the Lord, and support her in her duties which are for your benefit, for she has been a benefactress to many, and myself as well. (3) Remember me to Priscilla and Aquila, my assistants in Christ, (4) who exposed their own necks for my life. To whom not I only, but all congregations of the heathen (5) return thanks, and to the congregation in their house. Remember me to my friend Epainetos, who is the first fruits to Christ from Asia. (6) Remember me to Miriam, who did much for us. (7) Remember me to my cousins and fellow assistants, Andronikos and Junius, who are distinguished amongst the Apostles, and were for Christ before me. (8) Regards to my friend in the Lord, Amplias, and also our companion in Christ, (9) Urbanos, and my friend Stakhys, (10) with Appelles, the welcome in Christ, and the people of Aristobulos, as well as my cousin Herodian. Best wishes to the family of Narcissus, who are in the Lord, (12) with those workers for the Lord, Truphainos and Truphosas, remembering the good Persida, who has done much in the Lord. (13) Best wishes to Rufus, the chosen of the Lord, and to the mother of him and me, (14) and also Asnukritos, Phlegontas, Hermas, Patrobas, Hermas, with all her brothers, (15) remembering Philologos, Julian, Nereas, and his sister, and Olympas, and all the Saints with them. (16) Greet each other with a holy kiss. All the churches of Christ send you good wishes.

2. (17) But I beg of you, brothers, to look after those who create disturbances and offences against the doctrine that you have learnt, and turn away from them, (18) for they do not serve our Lord Jesus Christ, but their own greed, and by their flattery and fair speech they deceive the hearts of the unsuspicious, (19) for your fame has spread to

all ; therefore, I am proud of you, but wish you to be wise for good, but ignorant in evil, (20) and the God of peace will soon tread the enemy under your feet. The grace of our Lord Jesus Christ be with you.

3. (21) My assistant, Timothy, and my cousins, Luke and Jason, and Sosipatros, send you regards. (22) I, Teritius, who write out this letter, do the same in the Lord. (23) My entertainer, Gaius, and the whole assembly, with Erastos, the city treasurer, and his brother Quartus, send their good wishes. (24) The grace of our Lord Jesus Christ be with you all firmly, (25) and the Almighty confirm you by my good news, and the teaching of Jesus Christ through the revealed mystery hidden for ages of time, (26) but now displayed through the Prophetic Writings according to the determination of the eternal God, revealed for obedient faith to all the heathen ; (27) to the only wise God be glory through Jesus— to whom be the glory in eternity. Amen.

To Romans, was written from Corinth, and sent by means of Phœbeh the deaconess of the Kenkbrean Church.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THE INTRODUCTION.

CH. 1] (1) Paul selected by Divine Will an Apostle of Christ Jesus, and the brother Sosthenes, (2) to the Assembly of God existing in Corinth, sanctified in Christ Jesus, called to holiness, with all addressing the name of our Lord Jesus Christ, theirs and ours, in every place; (3) grace and peace to you from our Father God and Lord Jesus Christ.

(4) I everywhere give thanks to my God for the divine gift granted to you in Christ Jesus, (5) by which you are enriched with all in Him, with complete reason and all knowledge, (6) by the way the evidence of Christ was confirmed among you, (7) so that you were not deficient in any spiritual gift when you received the revelation of our Lord Jesus Christ, (8) who will also support you till absolutely perfect for the day of our Lord, (9) For that God is faithful by whom you were called into a community with His Son Jesus Christ our Lord.

(10) But I entreat you, brothers, by the name of our Lord Jesus Christ, that you would all reason alike, and that there may be no dissensions among you, but that you may be trained into the same mind and into the same judgment. (11) For it has been discovered to me respecting you, my brothers, by Chloe's people, that there are disputes among you. (12) What I mean is this: that you each shout "I am for Paul," or "I am for Apollos," or "I for Kephass," or "I for Christ."

(13) Is Christ a betting-ring?

Paul was not crucified for you: or were you baptised into the name of Paul?

(14) Thank God that I baptised none of you except Krispos and Gaius, (15) so that no one should say that I baptised into my own name. (16) Yet I baptised the family of Stephanos; beyond this I do not recollect if I baptised any else, (17) for Christ sent me not to baptise, but to evangelise—nor for philosophical argument—so that the Cross of Christ might not be deserted. (18) For the reason of the Cross is certainly folly to the reprobate, but to us, the saved, it is a divine power, (19) for it is written—"I will destroy the philosophy of the philosophers, and upset the cleverness of the clever."

(20) Where is the philosopher? Where is the scholar? Where is the investigator of this age? Has not God made the philosophy of this world folly?

(21) For when in the divine philosophy the world did not perceive the God through the philosophy, it pleased God to save the faithful by means of the folly of preaching. (22) As, however, Jews demand a sign, and Greeks seek after philosophy, (23) we now proclaim a crucified Christ, a certain offence to the Jews, and joke to the heathen, (24) but to the called, whether Jews or Greeks—Christ a divine power and a divine philosophy. (25) For the folly of God is wiser than men are, and the weakness of God is stronger than human strength.

(26) For observe your calling, brothers, that there are not many fashionable philosophers, nor many powerful men, nor many of high birth. (27) On the contrary, God has selected the follies of the world so that He might shame the philosophies, and God has chosen the weakness of the world that He might shame the strength; (28) and God has chosen the low-born and despised of the world and the unfortunate, to defeat the fortunate. (29) Therefore, none can boast in the presence of God. (30) But, from Him you exist in Christ Jesus, who brought a philosophy from God to us, and also righteousness and purity and freedom, (31) so that as it is written, "Let the triumphant triumph with the Lord."

CH. 2] (1) And when I came to you, brethren, I came not proclaiming the testimony of God with grand reasoning or philosophies, (2) for I decided to know nothing among you except Jesus Christ, and He was crucified. (3) And I came towards you with weakness and

fear and great timidity. (4) And my thought and my statement was not clothed in captivating philosophical reasons; but, in demonstrated spirit and power, (5) so that your trust might not be in human philosophy, but in Divine power.

(6) Yet we speak philosophy among the perfect, but a philosophy not of this age nor of the useless leaders of these times. (7) We utter, instead, a divine philosophy in the hidden secret which God ordained before the ages for our glory, (8) which none of the leaders of this age apprehended: for if they had apprehended it, they would not have crucified the Lord of that glory. (9) So far from it, it is written, "What eye had not seen, and ear had not heard, and what had not entered into the human heart," (10) God has prepared His friends. And God has revealed it to us through His Spirit, for the Spirit investigates all, even the extent of the Deity. (11) For what comprehends the human faculties except the indwelling human spirit? and thus none comprehends the thoughts of the Divinity except the Spirit of God.

(12) But we have not chosen the spirit of the world, but the Spirit proceeding from God, so that we can distinguish the gifts God has granted to us. (13) And what we speak is not in an artificial discussion of a human philosophy, but by spiritual teachings comparing spiritualities with the spiritual. (1) But a brutish man will not accept the ideas of the Spirit of God, for they are folly to him, and he is not able to comprehend them, because they are discovered spiritually. (15) The spiritual mind, indeed, examines the whole, but is itself inquired into by none, (16) for who perceived the purpose of the Lord? Who aught him? However, we possess the intention of Christ.

CH. 3] (1) Yet, brothers, I am not able to speak to you as to spiritual men, but as to animal—as to infants in Christ. (2) I gave you milk to drink, not meat, for you were not able, nor are you yet able, at present, to eat it, for you are animal still. (3) For when there is rage and strife and dissensions amongst you, are you not rather brute-like, than conducting yourselves like men? (4) Whilst one shouts "I am for Paul," and another "I am for Apollos," are you not merely man followers? (5) What, then, is Apollos, and what Paul?—Ministers by whom you believed and each endowed as the Lord decided. (6) I planted, Apollos watered; but, beyond, this, God prospered it. (7) Consequently the planter is nothing, nor the waterer, but God who prospered it.

(8) Yet the planter and the waterer are equal, and each will receive his own pay according to his own work, (9) for we are both God's workmen. You are God's farm, God's building. (10) I laid the foundation like a skilful architect according to the talent given to me, and another built; but let every one take care how he builds, (11) for none can lay a different foundation in place of what is laid, which is Jesus Christ.

(12) But if anyone builds on this foundation gold, silver, costly stones, wood, clay, straw;—(13) the work of each will be discovered, for the day will show it when it is revealed by fire, and what the work of each is the fire will show. (14) If one man's work stands he will receive pay. (15) If the work of another be burnt up it will be lost, but he shall be saved although as from a fire.

(16) Do you not know that you are a Divine Temple, and that the Spirit of God lives in you? If anyone defiles the Temple of God, God will destroy him, for the Temple of God is holy. Whatever you are, (18) let no one deceive himself. If any among you thinks to be wise in this age let him become a fool, so that he may become a philosopher. (19) for the philosophy of this world is folly compared to God; for it is written, "He catches the philosophers in their own craft." (20) And again, "The Lord knows the arguments of the philosophers, that they are empty."

(21) So then let none boast about men, for all are yours, (22) whether Paul, or Apollos, or Kephas, or world, or life, or death, or present, or future, all are yours, (23) but you are Christ's and Christ is God's.

CH. 4] (1) Let a man regard us thus: as being subordinates of Christ and administrators of the mysteries of God, (2) and for the rest it is sought in administrators that each should be found faithful. (3) But for myself it is quite indifferent whether I am criticised by you or under any human indictment; neither, on the contrary, do I criticise my own self; (4) though I am conscious of nothing against myself; however, I am not acquitted through that, but the Lord is my judge. (5) Therefore do not decide before the time until the Lord comes, who also will throw light on the concealments of darkness and will show the intentions of our hearts, and then the commendation will come to each from God. (6) But I have transferred these remarks to myself, and Apollos, brothers, for your sakes, so that you might learn by us not to go beyond what is recorded, nor to be puffing one against another. (7) For what ennobled you? and what have you that you have not received as a gift? and if you accepted it, why should you boast as if you had not been given it?

(8) You are satiated now, you are wealthy now, you reign without us! Indeed, I

wish you did reign, so that we also might reign with you. (9) For I fancy God has exposed us Apostles as death doomed, that we may become an exhibition to the world, both to angels and to men. (10) We are fools through Christ, but you are wise in Christ; we are feeble, but you mightv; you are in glory, but we in contempt. (11) Even now, at the present hour, we both hunger and thirst, and are stripped and beaten, and homeless; (12) and we labour, working with our own hands. (13) Being cursed, we bless; persecuted, we give support; abused, we give comfort; we are become like outcasts of the world; refused by all, even to now!

(14) I do not write these things reproaching you; on the contrary, I wish to correct you like my dear children. For if you should have ten thousand instructors, yet you have not many Fathers in Christ, for I begot you in Christ Jesus through the Gospel. (16) Therefore I advise you to become imitators of me. (17) For this purpose I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you what my ways are in Christ, and how I teach everywhere in every church.

ON SOCIAL MORALITY.

(18) However, as some may be elated at my not coming to you, (19) I will also come soon, if the Lord will permit, and I will know not the talk of the boastful but the power, (20) for the kingdom of God is not in talk but in power. (21) What do you want? Shall I come to you with a rod or with a loving and gentle spirit?

CH. 5] (1) It is reported there is profligacy among you, and such profligacy as never is among the heathens; that is some one has married a wife of his father. (2) And you are self elated! But should you not rather be sorrowfully indignant, so that the person who has done this deed might be expelled from amongst you?

(3) For I, although absent in body, but present in spirit, have decided already, as though present, that the person who has done this, that follow, (4) shall be delivered in the name of our Lord Jesus Christ, yours and my spirit agreeing together in the authority of our Lord Jesus Christ, (5) to Satan for destruction of the flesh, so that his spirit may be saved in the day of our Lord Jesus.

(6) Your pride is not noble. Do you not know that a little yeast ferments the dough? (7) Clean out the old ferment, so that you may be fresh dough, so that you may be unfermented: for Christ our passover is sacrificed for us, (8) that we may keep a feast, not with an old ferment, neither in a ferment of filth and wickedness, but on the contrary with unfermented purity and truth. (9) I wrote you in my letter not to associate with fornicators, (10) not altogether with the fornicators of this period, or with the debauched and rapacious, or idolaters, since you would then certainly need to go out of the world, (11) but certainly I wrote to you not to be associating with anyone called a brother who may be a fornicator, or debauchee, or idolater, or a blackguard, or drunkard, or rapacious, not even to eat with such a fellow; (12) for how does it belong to me to judge the outsiders? Shall you not judge the insiders? (13) Let God judge those with out. Therefore cast out the profligate from among your own selves.

ON LITIGATION.

CH. 6] (1) Should any of you having an action against another, seek a decision before the unrighteous, and not rather before the holy? (2) Or do you not know that the holy will judge the world? and if the world shall be judged by you, are you incapable of the smallest arbitrament? (3) Do you not know that we shall judge angels? Then why not business matters? (4) Therefore, if you happen to have business affairs requiring adjudication, should you appear before those who have been denied authority in the Church?

(5) I speak to shame you, as it seems there is not an intelligent man among you, not even one, who is able to determine a matter between his brothers; (6) instead, brother is at law with brother, and that before unbelievers.

(7) Now, most certainly it is a deep degradation to you that you have matters for adjudication among yourselves. Why not rather bear to be wronged? Why not rather be tricked? (8) Instead of which you do wrong, and you cheat, even your brothers.

(9) Do you not know that the unjust will not inherit the Kingdom of God? Deceive not yourselves, neither profligates, nor idolaters, nor adulterers, (10) nor thieves, nor debauchees, nor drunkards, nor blackguards, nor effeminate, nor beastialators, nor the rapacious shall ever inherit the kingdom of God. (11) And you were such, but you washed yourselves, but you purified yourselves, but you made yourselves righteous in the name of the Lord Jesus and in the spirit of our God.

ON CHRISTIAN CONDUCT.

(Sophist.) (12) "Everything is allowable to me."

(Paul.) But everything does not benefit. Everything is permissible to me. But I would not be depraved by any.

(Sophist.) (13) "The food for the stomach and the stomach for the foods."

(Paul.) But God can abolish both it and them; and the body is not for fornication, but for the Lord; and the Lord for the body, (14) through the same God who raised up the Lord, and will also restore us through the power of Him. (15) Do you not know that your bodies are members of Christ? Then shall I take the members of Christ and make them portions of a harlot? Never! (16) For do you not know that union with the harlot constitutes one body? for the two, He says, shall exist as one body. (17) But the union with the Lord is one spirit. (18) Fly from fornication! Every other sin that a man can do is outside the body, but the fornicator sins against his own constitution. (19) Or do you not know that your body is a temple for the Holy Spirit, which you had from God, to exist in? And you are not your own, (20) for you were bought dearly; therefore honour the God in your body, and in your spirit, which is God's.

REPLIES TO INQUIRIES SENT TO HIM ON THE LAW OF MARRIAGE AND DIVORCE.

CH. 7] (1) Now about what you wrote to me. It is well for a man not to be encumbered with a wife; (2) but for fear of unchastity each man should have his own wife, and each woman should have her own husband. (3) The husband should do his duty to his wife, and the wife also to her husband. (4) The wife has not absolute disposal of her own body, but her husband, and likewise the husband has not authority over his body, but the wife has it. (5) They should not separate from one another, except it may be a little, for a time, by consent, so that you might have leisure for prayer, and you should return again to yourselves, so that Satan may not tempt you through your passions. (6) However, I say this from opinion, not by a special command. (7) And I wish all men to be like myself as well; but each has his own gift from God—one this way and another that. (8) But for the unmarried men and to the widows it were well for them if they could remain as I myself; (9) but if they have not self-restraint they should marry, for to marry is better than to be feverish.

(10) However, to the married the Lord commands, not I. A wife should not be separated from a husband; (11) but if she should separate let her remain unmarried, or let her return to her husband, and a husband should not leave his wife.

(12) But for what follows I say it, not the Lord. If any brother has an unbelieving wife, and she agrees to live with him, she should not be divorced; (13) and a wife who may have an unbelieving husband, and he agrees to live with her, she should not leave her husband. (14) For the unbelieving husband is sanctified in the believing wife, and the unbelieving wife is sanctified in the brother, or else the children would be defiled, but now they are pure.

(15) Yet if the unbeliever will separate let him separate, the brother or sister is not in slavery to such.

God however called us into peace. (16) For what do you know, wife, but what you may save your husband, or what do you know, husband, but what you may save your wife? Should not everyone walk in the same way that the Lord had apportioned, as God has called? and I order the same in all the churches.

(18) Was one called when circumcised? Let it not be rejected. Has another been called in uncircumcision? Let him not be circumcised. (19) The circumcision is nothing, and the uncircumcision is nothing, but a keeping of God's command is. (20) Each should continue in the condition in which he was called. (21) Were you called when a slave, do not let it fret you; but if you are able to become a freeman rather take it, (22) for the slave having been called to the Lord is the Lord's freedman, and in the same way the freeman is a slave of Christ. (23) You were bought dearly, do not become slaves of men.

(24) Let each continue in the condition, brothers, in which he was called towards God.

(25) But about the young girls I have not a decision from the Lord, but I give an opinion as granted to be trusted under the Lord. (26) I think, therefore, this—that to encounter more easily the present distress, it is good for a man to act as follows: (27) If you are married to a wife, do not seek to be loose; if free from a wife, do not seek a wife. (28) But if you should marry you do no wrong; and if a girl marries she does no wrong. But they will have bodily suffering. Therefore I spare you.

(29) However, I say this, brothers, the time remaining is short, till both they, having wives, may be as not having; (30) and the weepers as not weeping, and the gay as not

rejoicing, and the buyers as not possessing. (31) and those using this world as not consuming it, for the arrangement of this world passes away, (32) and I wish you to be without anxiety. The unmarried should care about the affairs of the Lord—how he may please the Lord; (33) but the married should care about the affairs of the world—how he may please his wife. (34) There is a condition both for the wife and the virgin. The unmarried woman should care for the wishes of the Lord, so that she may be pure both in body and spirit, but the married should care for the business of the world, how she may be pleasing to her husband. (35) And I say this for your own application; not that I lay a trap for you, but rather to assist you to be decent, and, without distraction, devoted to the Lord.

(36) But if anyone thinks it to be unsuited for his daughter, if she should be getting old, and it is preferable to proceed in that manner, let him do what he decides, it is not wrong, they may marry. (37) But for whoever stands steadfast in his heart, he is not obliged, since he possesses control over his individual will, and if he decides this in his own heart to retain the girl at home he does well. (38) So that he who marries does well, and the man who does not marry does better.

(39) A wife is given by law for as long a time as she lives to her husband. But if her husband dies she is freed to be married to whoever she wishes, only in the Lord. (40) But she will be happier if she should remain so, according to my judgment, and I suppose I also know God's mind.

ON IDOL OFFERINGS.

CH. 8] (1) Now, about idol offerings. We know that we all understand. Understanding inflates, but love edifies. (2) If anyone fancies he knows a little he never knows anything as it ought to be comprehended, (3) but if any love God he is acknowledged by Him.

(4) Therefore, about the eating of idol-offerings, we know that an idol is nothing in creation, and beside, that there is no God except one. (5) For although there are so-called gods, whether in heaven or on earth, as there are many gods and many demigods, (6) yet to us there is one God the Father, from whom all things, and we in Him, and one Lord Jesus Christ, by whom all things and we through Him. (7) However, this knowledge is not in all; but some, with the conscience, even now eat as though sacrificing to the idol, and the conscience of them being weak is corrupted. (8) But food does not recommend us to our God, for if we eat we are not better, nor are we the worse if we do not eat.

(9) However, take care lest this same strength of yours should become a stumbling-block to the weak. (10) For if anyone see you, the possessor of comprehension, reclining in an idol house, would not the conscience of him, being weak, be fortifying itself to eat as purposely for worshipping the idol? (11) And the weak man perishes through your comprehension, the brother for whose sake Christ died! (12) Thus, sinning against the brotherhood, and striking the weak consciences of them, you sin against Christ. (13) Therefore, if food cause my brother to do wrong, I would not eat flesh for ever, so that I may not cause offence to my brother.

PAUL'S PERSONAL DEFENCE.

CH. 9] (1) "Am I not a free man?" "Am I not an Apostle?" "Have I not seen the Lord Jesus Christ?" "Are you not my work in the Lord?" (2) If I am not an Apostle to others, yet I am certainly to you; for you are the stamp of my apostleship from the Lord. (3) My defence to my accusers is this. (4) Whether or no have we a right to eat and drink? (5) Whether or no have we a right to travel with a Christian wife, like the rest of Apostles, and the Lord's brothers, and Kephas; (6) or I and Barnabas alone, have we no right at all, except to work? (7) Who campaigns at his own expense? Who plants a vineyard and does not eat of the fruit of it? Who feeds cattle and does not eat of the milk of the cattle? (8) I do not say this humanly; does not also the law say the same? (9) For in the Law of Moses it is written, "You shall not muzzle the thrashing bullock." Bullocks are an object of care with God. (10) Then He speaks for us also, He wrote for us as well, because the ploughman ought to plough in hope, and the thrasher ought to share. (11) If we have sown spiritual things for you, is it much if we reap corporeal with you? If others use this right to be paid by you, cannot we much rather?

(12) But we have not used this right; on the contrary, we went short of everything, that we might not give trouble to anyone by the Gospel of Christ. (13) Do you know that those serving the temple eat from the temple? Those devoted to the altar are maintained from the altar? (14) And so the Lord commands to the preachers of the Gospel that they should live out of the Gospel. (15) But I have availed myself of none of these; nor have I written this that it might become my case, for better to me to die rather than that anyone should destroy my boast in that manner. (16) For if I am preaching the Gospel it is no glory to me, for a necessity is laid upon me, for it is a punishment for me if I am not

preaching the Gospel. (17) Yet if I do this willingly, I have a reward; if unwillingly, what is my wages, then? That preaching without pay, I lay a foundation for the (18) Gospel of Christ; whilst none can deprive me of the pleasure of not exercising the power which that Gospel gives me. (19) For being free from all I have enslaved myself to all, so that I might benefit the greatest possible number. (20) And I became like a Jew to the Jews, so that I might benefit the Jews; to those under a law as though under a law, so that I might benefit those under a law; (21) to those not possessing a law as though not possessing a law (not, however, being without a divine law, but, on the contrary, having a Christian law), so that I might benefit those not possessing a law. (22) To the weak I became as weak, so that I might gain the weak. To all these I adapted myself, so that I might save some at all events. (23) And I do it all for the sake of the Gospel, so that I may become a participator of it.

(24) Do you not know that the runners on the racecourse all run, but a single one carries off the prize? Run like that, so that you may win it. (25) And every competitor restrains himself in all things; they, however, so that they may receive a perishable wreath, but we for an imperishable. (26) Therefore I run in this way not in vain. I strike in that way, not as beating wind; but instead, (27) I train my body and lead a slave's life, for fear, that, after having taught others, I should be a failure myself.

CH. 10] (1) I do not wish you to ignore, brothers, that all our fathers were under the cloud, and all passed through the sea, (2) and all were baptised into Moses by the cloud and the sea, (3) and all eat the same spiritual food, (4) and all drank the same spiritual drink, for they drank of a rock of spiritual progress—but the rock was the Messiah. (5) However, God was not pleased with the most part of them, for they were strewn in the desert. (6) And these became types for us, for us not to be lustful for vice, like they were lustful. (7) Neither should you be idolaters, like some of them, as it is written, "The people sat down to eat and drink, and they rose up to play." (8) Neither should we fornicate, like some of them fornicated, and fell in a single day twenty-three thousand. (9) Neither should we try Christ, as some of them tried Him, and were slain by serpents. (10) Neither should you murmur as some of them murmured, and were destroyed by the destroyer. (11) And all these things came upon them typically, but were written for our instruction upon whom the perfection of the ages has come, (12) so that whoever imagines he stands should take care not to fall.

(13) Trial has not overtaken you more than men can bear, for that God is faithful who will not permit you to be tried beyond what you are able; on the contrary, He will with the trial also provide the escape by which you will be able to come out of it. (14) Therefore, my friends, avoid the idol feasts. (15) I speak as though to reflective men; you can examine what I say.

(16) The cup of the blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (17) Because as in a loaf, we, the many, are a single body; for we, all share the same loaf. (18) Look at the corporate Israel! Are not the eaters of the sacrifices communicants with the sacrificing priests?

(19) What, therefore, do I say that the idol is anything? (20) On the contrary, that what the heathen sacrifice, they sacrifice to spirits of the dead, and not to a God. But I do not wish you to become communicants with the spirits of the dead. (21) You are not able to drink the Lord's cup and the cup of spirits of the dead. You are not able to share the Lord's table and the table of spirits of the dead. (22) Shall we provoke the Lord? We are not stronger than Him, are we?

(23) (Sophist.) "Everything is right."

(Paul.) But yet everything does not benefit.

(Sophist.) "All is right."

(Paul.) But everything does not edify. (24) Let no one seek only his own, but the benefit of others.

(25) You can eat all that is sold in the market, never inquiring about it, because of conscience; (26) "for the earth is from the Lord and its contents." (27) If anyone of the unbelievers invites you and you wish to go, you should eat whatever is served, never examining it for the sake of conscience. (28) But if some one says to you, "This is an idol offering," you ought not to eat, because of the reminder and his conscience; (29) and I say it should not be for your own conscience, but that of the other, for to what purpose is my liberty to be judged under the conscience of another? (30) If I partake with thankfulness, why should I be slandered about that for which I have given thanks? (31) Therefore, whether you eat or drink, or whatever you do, do all in honour of God. (32) You should be inoffensive both to Jews and Greeks and to the Church of God, (33) just as I also make all things pleasant to everyone, not seeking my own benefit, but instead that of the many, so that they may be saved. Become imitators of me, as I am also of Christ.

CH. II] (1) And I thank you, because you are mindful of me in all things, and in what I instructed you, you keep my instructions.

RULES FOR CONDUCTING DIVINE SERVICE.

(3) Now I wish you to understand that Christ is the head of every man, but the head of the woman is the man and the head of Christ is God.

(4) Every man praying or preaching, having the head covered, disgraces his own head ; (5) but every woman praying or preaching, with the head unveiled disgraces her own head, for she is like the abandoned shorn women. (6) For if she is not veiled, then let her be cropped ; but if it is a disgrace to a woman to be cropped or shaved she should be veiled.

(7) It is not necessary, indeed, for men to be veiled over the head, because they possess an image and glory of God ; but the woman is man's honour. (8) For man is not existing as derived from woman ; on the contrary, woman was derived from man, (9) because man was not created for the sake of woman, but woman because of the man. (10) Consequently, the woman ought to have a covering on her head, because of the angels. (11) However, woman is not separate from man, nor man separate from woman in the Lord ; (12) for as the woman was formed out of the man, so the man through the woman, but all things proceed from God.

(13) Consider about these with yourselves. Is it becoming for a woman to pray to God unveiled ? (14) Does not nature itself teach you, that if a man should have long curls it is a dishonour to him ? (15) But if a woman has long curls it is an honour to her, because the curls are given to her for a vesture. (16.) Therefore if anyone assumes to be censorious, neither we nor the assemblies of God have any such custom.

(17) But I consider this not to be estimable, that you do not meet together for the better, but for the worse. (18) For, firstly, then, on your assembling in congregation, I hear there are divisions among you, and I partly believe it, (19) for it is necessary that you should have parties, so that the approved amongst you may become known. (20) When you assemble, however, to eat the Lord's day feast it is not effected ; (21) for each rushes to the eating of his private meal, and so some may be starving and some drunk. (22) Have you not, however, homes in which to eat and drink ? or do you despise the congregation of God, and put those to shame who have not ? What shall I say to you ? Shall I approve you in this ? I do not approve you. (23) For I received from the Lord what I delivered to you ;—that the Lord Jesus, on the night in which he was betrayed, took up bread, (24) and having given thanks, broke it, and said, "This is my body which was broken for you, do this in remembrance of me." (25) And after dining he took the cup, and said, "This cup is the new settlement in my blood, do this as often as you drink it in remembrance of me. (26) For as often as you eat this bread and drink this cup you proclaim the death of the Lord, until when He returns." (27) So that whoever eats that bread or drinks this cup of the Lord unworthily will be liable for the body and the blood of the Lord.

(28) But let a man examine himself, and thus let him eat of that bread and drink from that cup, (29) for the unworthy eater or drinker eats condemnation to himself, not distinguishing the body of the Lord. (30) Consequently, many amongst you are weak and sickly, and many are falling asleep. (31) But if we examine ourselves we shall not be condemned ; (32) but judged by the Lord we are being corrected, so that we may not be condemned together with the world. (33) Therefore, my brothers, assembling for the feast, entertain one another. (34) If anyone is hungry let him eat at home, so as not to assemble in an improper manner, and I will arrange the rest when I come.

CH. 12] (1) And I do not wish you to be ignorant about spiritual gifts, brothers. (2) You know that you were heathens, dragged to speechless idols, as if you were captured ; (3) therefore I inform you that no one speaking with a divine spirit says "Cursed Jesus," and no one is able to reply "Lord Jesus," except by a holy Spirit. (4) And there are different talents but the same Spirit, (5) and there are different offices through the same Lord ; (6) and there are different energies, but the same God energising everything in them all. (7) And to each one is given the manifestation of the Spirit for mutual benefit. (8) For to this man, perhaps, is given through the Spirit philosophic reason ; but to another, by means of the same Spirit, rational comprehension ; (9) and to a different person faith by the same Spirit ; (10) whilst to another a gift of medicine by the same Spirit ; and to another a genius for government ; whilst to another eloquence ; or to another reading of character ; and to another a genius for languages ; and to another talent for translating languages. (11) But the same Spirit energises all these in the individual, distributing to each person as he considers best.

(12) For although the body is single yet it has many limbs ; but all the many limbs

of the body, although individual, are one body, and so is Christ. (13) For although individual, we were all baptised into one body, whether Jews or Greeks, whether slaves or freemen, and we are all drinking of one Spirit. (14) For indeed the body is not a single organ, but many.

(15) If the foot should say, Because I am not the hand, therefore I do not belong to the body, for all that does it not belong to the body? (16) And if the ear should say, Because I am not the eye, therefore I do not belong to the body, for all that does it not belong to the body? (17) If all the body were an eye, where would be the sense of hearing? If all ear, where would be the sense of smell?

(18) But now God has placed the limbs, each one of them, in the body with the best adaptation. (19) But if the whole were a single organ, where would the body be? And now there are certainly many members but a single body, (21) and the eye is not able to say to the hand, "I have no need of you!" or the head, again, to the feet, "I have no need of you!" (22) But instead there is the greatest necessity (23) to possess those organs of the body that are considered the weakest; and what might have been considered the least estimable of the body, we surround them with supreme honour, and our plainest organ has supreme beauty; (24) but our beautiful features have no deficiency, for God has compacted the body, giving supreme honour to the weakest, (24) so that there might not be dissension in the body, but that instead the limbs might care mutually for each other. (26) And, therefore, if a single limb suffers, all the limbs sympathise with it; (27) if a single organ is pleased, all the faculties feel pleasure with it, and you are a body for Christ and participating members. (28) And thus God has ordered in the Church. First, Apostles; second, Orators; third, Teachers; then Statesmen, then talent for medicine, nursing, governing, and ability for languages. (29) All are not Apostles, nor all orators, nor all teachers; all are not statesmen, (30) all have not a gift for medicine, all do not speak languages, all do not translate languages.

(31) Be desirous of the best gifts, and yet I can direct you to a much better path.

CH. 13]

(1) If I could speak in the languages of men and angels, but have not love, I should become an echoing trumpet or a resounding drum. (2) And even though I possessed prophetic powers, and knew all the mysteries and all the sciences, and if I possessed perfect faith so as to remove a mountain, but possessed not love, I am nothing. (3) And if I gave away all my possessions, and even if I should deliver my body to be burnt, but do not possess love, I gain nothing.

(4) Love forbears; is merciful; love envies not; love is not vain-glorious, is not pompous, (5) never indecorous, nor self-seeking, nor provoking nor brooding over injury, (6) nor gloats over injustice, but rejoices with the truth. (7) It endures everything, trusts everything, hopes for all, waits for all. (8) Love never perishes; but as for eloquence it will cease; as for languages they will be silent; as for science it will come useless; (9) for we know imperfectly, and we teach with imperfection, (10) but when the perfect arrives the imperfect will be useless.

(11) When I was a boy I spoke like a boy, I thought like a boy, I reflected like a boy, but when I became a man the ideas of the boy were useless. (12) For we look now through a telescope into the darkness; but then face to face; now I know partially; but then I shall know perfectly, as I am perfectly known. (13) And now faith, hope, and love exist—these three—but the greatest of these is love.

CH. 14]

(1) Follow love, but desire mental powers, but especially those enabling you to instruct. (2) For the speaker in a foreign language does not speak to men but to God. When no one understands it he speaks mental incomprehensibilities, (3) but the preacher can utter edification and comfort and encouragement to men. (4) The linguist instructs himself, but the orator instructs the assembly. And I wish you were all linguists, (5) but I would rather that you might all be orators, for the orator is greater than the linguist, unless some one translate, so that the assembly may receive instruction. (6) And now, brothers, if I should come to you speaking foreign languages, what use should I be to you? compared to if I should address you either about revelation, or science, or in a sermon, or an instruction? (7) Even a lifeless resonance, as a flute or harp, unless it produced a distinction by its notes, how would it be known what is played or harped? (8) And if a bugle should give an unknown sound, who would prepare for battle? (9) And so you, also, with your linguistics, unless you produce an intelligible speech, how can it be known what is spoken? for you would be talking to the wind.

(10) It happens there are many different languages in the world, and none meaningless. (11) However, if I should not know the meaning of the language I shall be a foreigner to the speaker, and the speaker a foreigner to me. (12) And so you, when you desire to be intellectual, you should try to proceed to promote the edification of the Church. (13) Therefore, the speaker in a foreign language should

desire that it may be translated. (14) For if I pray in a foreign language my spirit is praying, but my meaning is fruitless. (15) What is it then? I may pray with the spirit, but I ought to pray with the understanding as well; I may sing with the spirit, but I also ought to sing with the understanding. (16) If you only give thanks with the spirit, how can one of an uneducated condition express his assent with your thanksgiving, since he does not know what you say? (17) for you, indeed, may give thanks well, but the other is not edified.

(18) I thank God I am a better linguist than all of you, (19) but I would rather for myself speak in the assembly five words intelligibly, so as to instruct others, than ten thousand words in a foreign language. (20) Brothers do not become childish in thought; on the contrary, be child-like about evil, but in thought be manly.

(21) It is written in the law, "I will speak to the people in foreign tongues and with strange lips, and then they will never understand me," says the Lord. (22) Consequently languages are for a warning, not to the believers, but for the unbelievers, but preaching is not to the unfaithful, but for the faithful. (23) Therefore, if the Church should assemble solely for this, and all should speak foreign tongues, and uneducated or unbelieving persons should enter, would they not imagine you were mad? (24) But if all were preaching, and any unbeliever or uneducated were to enter, he would be reproved by all convicted by everything; (25) the secrets of his heart would become clear, and then, falling down on his face, he would do reverence to God, announcing that the living God is amongst you.

(26) Then how is it, brethren? If when you meet each of you has a hymn, has a lesson, has a revelation, has a language, has an explanation? Let all be for edification.

(27) If anyone speaks in a foreign language, let it be only two, or at most only three, and in turn, and let one translate. (28) And if there is not a translator, let him be silent in meeting, since he can speak to himself and to God. (29) Only two or three preachers may speak, and the others should reflect. (30) But if something is discovered by another sitting still, let him be silent for his predecessor, (31) for you can all preach separately, so that all may instruct and all encourage, (32) and the spirits of preachers are regulated by the preachers, (33) for God is not disturbance, but peace in all the assemblies of the saints.

(34) Let your women keep silent in the assemblies, for it is not permitted to them to speak; on the contrary, they should be obedient, as the law also says. (35) But if any wish to learn they should ask their husbands in their own houses, for it is scandalous for women to speak in a public meeting. (36) Did the purpose of God proceed from you? Or was it only received by you? (37) If anyone imagine himself to be an orator, or inspired, he should recognise what I write to you, that it is an order of the Lord. (38) But if any disregards it, let him disregard it. (39) Consequently, brothers, desire the talent for oratory, and do not prohibit speaking in foreign languages. (40) But let everything be decorous and order.

ON THE DOCTRINE OF A FUTURE LIFE.

CH. 15] (1) And I declare to you, brothers, the Gospel which I imparted to you, and which you accepted, and in which you stand, (2) and by which you will be saved, I preached to you with this object, if you comprehend it, unless you have believed a sham. (3) For I delivered to you in the first place what I had also received. That Christ died because of our sins, in accordance with the Scriptures, (4) and that He was buried, and that he arose at the third day, in accordance with the Scriptures, (5) and that He was seen by Kephas, then by the twelve, (6) and afterwards that He was distinctly seen by five hundred brothers at once, of whom the most exist till now, but some have fallen asleep: (7) after that He was seen by James, then by all the Apostles. (8) But last of the whole, as if to a laggard He appeared also to me! (9) For I am the least of the Apostles, because I persecuted the Church of God; but, thank God, (10) I am what I am. And the gift of Him, which is in me, has not been useless; on the contrary, I have accomplished more than all of them. Yet not I myself, but the gift of the God that is with me. (11) However, whether I, or whether they, we preach this and we believe this.

(12) But if it was preached that Christ arose from the dead, how can some among you say that a resurrection from the dead does not exist? (13) But if there is not a resurrection from death, not even Christ could have arisen. (14) Yet if Christ has not arisen, then both our preaching is worthless and your faith is worthless as well. (15) And we should also be found false witnesses about God, because we asserted respecting God that He raised the Messiah; whom He did not raise, if in fact the dead arise not. (16) For if the dead do not arise, Christ never rose, (17) and if Christ did not arise, then your faith is a folly, you are yet in your sins, (18) and then the sleepers in Christ have perished.

(19) If in this life only we are hopeful in Christ, we are the most wretched of all men. (20) But the fact is, Christ has arisen from the dead, a first fruit of the sleepers.

(21) For seeing that there is a death for man, for man also there is a resurrection from death. (22) For since by man death exists, by man a resurrection from death exists;—as in Adam all die, so also in Christ all will be revived. (23) But each in his own order. Christ a first fruit, then those in Christ at the appearance of Him. (21) Then will be the perfection, when He delivers up the kingdom to the God and Father, when He has destroyed every dominion, and every authority, and every power; (25) for He must reign until He can put all these enemies under His feet. (26) The last enemy to be destroyed is death. (29) "For He will subdue all things under His feet." But when He says that "He will subdue all," it is plain that He excepts the subduer of all things to Him. (28) But when He has subjugated all to Him, then the Son Himself also will be subjected to the subduer of all to Him, so that God may be all in all.

(29) Then what do they procure, the baptised for the sake of the dead, if the dead absolutely do not arise? Why, then, should they be baptised because of the dead? (30) And why should we run a risk every hour? I, who am dying daily through the honour which I have among you from Christ Jesus our Lord? (32) Though I have fought with wild beast-like men in Ephesus, what is my gain if the dead do not arise? "Let us eat and drink, for we shall die in the morning." (33) Be not misled, vile teachings corrupt good morals. (34) Be rational, and sin not, for an ignorance of God possesses some. I speak reproving you.

(35) But some may say "how are the dead raised, and in what kind of a body do they return?" (36) Senseless! What you sow is not revived unless it consumes; (37) and what you sow you do not sow the growing body, but instead a naked grain, (38) perhaps of wheat or any of the rest, and God gives to it a body such as He intended, and to each of the seeds the proper body. (39) Indeed, all flesh is not the same kind of flesh, but one sort for men, another flesh for cattle, and another for birds, and another for fish; (40) and there are celestial bodies and terrestrial bodies, but the glory of the celestial differs, and that of the terrestrial varies. (41) The sun has one splendour, and the moon another brightness, and stars a different glory; for star exceeds star in splendour, (42) and thus also in thereurrection of the dead. It is sown in corruption, it rises in incorruptibility; it is sown in contempt, it rises in splendour; (43) it is sown in weakness, it rises in strength; (44) it is sown a natural body, it rises a spiritual body. There is a natural body and there is a spiritual body, (45) for it is written thus, "The first man, Adam, was a living nature, but the last Adam is a life-giving spirit." (46) However, the spiritual was not first but the natural, and after it the spiritual. (47) The first Man from earth of dust, the second Man, the Lord, from heaven. (48) As the earthly was such as the earthly still, and what the celestial was the heavenly will be. (49) And as we bore the likeness of the earthly, we shall also bear the likeness of the heavenly.

(50) But I say this, brothers, that flesh and blood are not able to inherit a divine kingdom, neither the perishable to inherit the imperishable. (51) Listen! I tell you a secret. We shall not all certainly sleep, but we shall all be changed (52) in a moment, in an eye's glance, at the last trumpet call; for it will be proclaimed, and the dead will be raised imperishable, and we shall be changed, (53) for this perishable must be endowed with imperishability, and this mortal be endowed with immortality. (54) And when this perishable has been endowed with imperishability, and this mortal has been clothed with immortality, then will come the written words, "Death is swallowed by victory. (55) Death, where is thy sting? Grave, where is thy victory?" (56) For sin is the sting of death, and the terror of sin the law; (57) but thanks to the God giving to us the victory through our Lord Jesus Christ. (58) Therefore, my dear brothers, be firm, immovable, always abundant in the work of the Lord, knowing that your work in the Lord is not futile.

ADVICE ON FINANCIAL AFFAIRS.

CH. 16] (1) But about the accounts collected for the saints. As I arranged with the congregations of Galatia (2) so you might do every first day, after a sabbath; let each of you by himself lay by what he is willing to give of money, so that there may not be any reckoning when I come. (3) And when I arrive, whoever you may choose I will send them with letters to carry your gift to Jerusalem. (4) But if you would rather that I should go myself they shall go with me. (5) And I shall come to you when I traverse Macedonia, for I must cross Macedonia, (6) and I may perhaps stay or even pass the winter, so that you may help me forward wherever I am going. (7) For I do not wish to pay you a flying visit now, but I hope to stay some time with you, if the Lord will allow it. (8) But I shall continue in Ephesus till the Pentecost, (9) for there is a great, wide, open door for my work, and many resist.

(10) But if Timothy comes, see that you take care that he is not bullied by you, for

he executes the work of the Lord as well as myself. (11) Let no one, therefore, depreciate him ; and send him back peaceably, so that he may come to me, for I and the brotherhood here have chosen him.

(12) And about the brother Apollos, I have often requested him to visit you with the brethren, but altogether he was not willing to go to you now, but he will when there is a good opportunity.

(13) Watch, stand in the faith, be manly, be self-restrained. (14) Let all your exertions be in love.

(15) But I advise you, brothers, to regard the house of Stephanos, because they were the first fruit of Akhaia, and disposed themselves for service to the saints. (16) You should be obedient to such like, and to all our fellow-workers and labourers. (17) And I am glad at the arrival of Stephanos and Phortunatus and Akhaikos, because they have accomplished your instructions, (18) for they have refreshed both my spirit and yours ; therefore, honour such men.

(19) The congregations of Anatolia send regards in the Lord to you all. Aquila and Priscilla do the same, along with the meeting in their house. (20) All the brothers send regards to you. Greet one another with a holy greeting. (21) The good wishes of Paul by my own hand. (22) If anyone loves not the Lord Jesus Christ, let him mourn. The Lord will come. (23) May the gift of our Lord Jesus Christ be with you. (24) My love is with you all in Christ Jesus. Amen.

The First to the Corinthians was sent from Ephesus through Stephanos, Phortunatus, and Akhaikos, and Timothy.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CH. I.] (1) Paul, an Apostle of Jesus Christ through the Will of God, and the brother Timothy, to the Church of God existing in Corinth, along with all the saints who are inhabiting all Akhaia; (2) grace and peace to you from our Father God and Lord Jesus Christ.

(3) I thank the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, (4) who comforts us in all our affliction, to enable us to comfort all the afflicted by the same consolation with which we were consoled from God, (5) so that as the sufferings of Christ overflowed to us, in the same way our consolation flows through Christ. (6) And, therefore, if we are afflicted, it is for your comfort and salvation to energeise you in enduring your sufferings, with which we also suffer, and our hope rests on you, where we are consoled by your comfort and salvation, (7) observing that as you are participators of our sufferings, so you will be with our comfort.

(8) For we do not wish you to be ignorant, brothers, about the affliction which came to us in Anatolia, where we were excessively loaded beyond our power, so much so that we despaired even of life—(9) nay, more, we possessed in our own selves the sentence of death, so that we might not trust on ourselves but on the God who raises the dead, (10) who rescued us from certain death, and will rescue, on whom we further confide, because He will still rescue, you uniting with us to desire it, (11) so that through the prayers of many the gift may be granted through you to us.

(12) For our pride is the exact testimony of our conscience, because we have conducted ourselves in the world with divine frankness and honesty, not with worldly philosophy, and especially amongst you. (13) For we have not written differently to you from what you know and what you acknowledge; and I hope, also, that you will acknowledge till perfect, (14) and as you have partially acknowledged that we are your pride so you are ours in the day of the Lord Jesus. (15) And with this confidence we intended to come to you before, so that you might have a second pleasure, (16) and by way of you to pass through Macedonia, and again from Macedonia to return to you, and to be sent by you into Judea.

(17) Then did I act with fickleness when I intended this? or what I decided;—did I decide it capriciously, so that there should be the "oh, yes," and "no, nay," with me? (18) But, true God, I know that our object towards you is not yes and no. (19) For the Son of God, Jesus Christ, who was preached amongst you by us, by me, and Silvanus, and Timotheus, has not been yes and no; on the contrary, it has become sure in Him, (20) for whatever was promised from God in Him is "The Yes," and in Him "The Certainty," with God, for glory, by our means. (21) And He who supports us with you in Christ and sanctifies us, is God, and He sealed us, (22) and gave the pledge of the spirit to our hearts. (23) And I can call on God to bear witness to my life, that I never came into Corinth shrinking from you; (24) not that we denominate your faith, although we are partners in your pleasure, for you stand by faith.

CH. 2.] (1) But I decided this with myself not to come again to you with distress. (2) For if I should distress you then who could gladden me, except he who was distressed by me? (3) And I have written this especially, so that I might not, when coming, bring distress upon those whom I wish to please, for I trust on you all, because you are all my delight. (4) For I wrote to you out of much affliction and agony of heart, with many tears, not intending that you should be distressed, but so that you might know the very great love that I have for you. (5) If One Man has been distressed that has not

distressed me, except partially, because I would not load you all. (6) The punishment is better for such a fellow than that it should be upon you all; (7) however you should now instead rather cheer and comfort him, for fear that excessive reproof may drown him. (8) Therefore I would advise you to punish him in love, (9) for I wrote with this object as well that I might know your feelings, if you would be obedient in everything. (10) But when you grant pardon to him, I will also; however, what pardon I grant, if I grant any pardon, it is for your sake in the presence of Christ, (11) so that we may not be overmastered by Satan, for we are not ignorant of his devices.

(12) But coming into Troas for the Gospel of Christ, and a door being opened for me by the Lord, (13) I had no relaxation to my spirit, on account of not finding my brother Titus, so leaving them I proceeded into Macedonia. (14) But thanks to the God who everywhere gave us triumph in Christ, and showed through us in every place the sweetness of the knowledge of Him. (15) Because we are a perfume from Christ to God, both amongst the saved and amongst the perishing; (16) to these, however, a flavour of deadly death, to those a flavour of living life. And who is equal to this? (17) For we are not like the most, adulterating the Word of God; on the contrary, we speak with purity, as from a God, in the presence of the God in Christ.

CH. 3] (1) Are we beginning again to command ourselves, as though we needed, like some, commendatory letters to you or from you? (2) You are our letter, written in our hearts, read and acknowledged by all men; (3) for you are a clear letter from Christ transmitted by us, not written with ink, but with spirit of a living God, not on stony tablets, but on fleshy tablets of a heart. (4) And we have thus considerable confidence through Christ from God, (5) not because we are equal to be accounted anything by ourselves, as though from out of ourselves, but our capacity is, instead, from God, (6) who also qualifies us as ministers of a new Settlement, not a literal, but a spiritual,—for the letter destroys, but the spirit restores to life.

(7) And if the Mortal ministry, with letters formed on stone, began in glory, so that the sons of Israel were not able to look into the face of Moses, because of the glory of his perishable face, (8) how much greater must be the glory of the Spiritual ministry? (9) For if the ministry of the condemnation was glorious, how much more must the ministry of righteousness exceed in glory? (10) For that glorification was not glorious in this respect, compared with this superior glory. (11) For if the evanescent passed through glory, the permanent will exist in much greater splendour. (12) Therefore, possessing such a hope, we use great freedom of speech. (13) And not like Moses, who placed a veil over his face, so that the sons of Israel might not look intently to the end of the evanescent. (14) And he blunted their reflections, for to the present day the same veil over comprehension of the old settlement remains unremoved, because it is only removed by Christ. (15) And till to-day the veil lies over their heart when Moses is considered, (16) but when they shall turn towards the Lord the veil will be removed. (17) And the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. (18) BUT WE, ALL LOOKING DOWN INTO THE UNVEILED FACE OF THE LORD'S GLORY, WILL BE TRANSFORMED INTO THE SAME IMAGE FROM GLORY TO GLORY, ENTIRELY BY A SPIRIT FROM THE LORD.

CH. 4] (1) Therefore, having this service, since we have been given it we have not been cowardly; (2) but we have renounced the mysteries of shame, not wandering in villainy, nor cheating the intention of God, but with the openness of the truth establishing ourselves with all manly consciousness before God. (3) And if our good news is veiled it is veiled to the perishing, (4) in whom the God of this age has darkened the thoughts with unbelief, so that they cannot perceive the light of the Gospel of the glory of Christ, which is the Image of God. (5.) For we have not preached ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus. (6) WHEN GOD SPEAKS, FROM DARKNESS LIGHT SHINES, WHICH HAS SHONE IN OUR HEARTS TO ENLIGHTEN THE KNOWLEDGE OF THE GLORY OF GOD IN THE PRESENCE OF JESUS CHRIST.

(7) But we possess this treasure in earthen vessels, so that the grandeur of the power may be from God and not from us, (8) who are in all places pressed upon, but not overpowered; at a loss, but not despairing; driven on, but not forsaken; (9) repulsed, but not destroyed; (10) everywhere carrying about the dying of Jesus in the body, so that in our body the life of Jesus may be displayed. (11) We are always betrayed, living for death for the sake of Jesus; so that the life of Jesus may also be displayed in our mortal flesh; (12) consequently, His death energises in us, but His life in you. (13) And possessing the same spirit of faith as he who wrote, "I believed, therefore I spoke," we also believe, and consequently speak, knowing that the Raiser of the Lord Jesus will also raise us with Jesus, and present with you. (14) For all is for your sakes, so that the perfected gift may overflow from the grateful multitude to the glory of God. (15) Therefore we do not act like cowards; but even if our outward man is worn away, yet the internal is renewed day

by day. For the fleeting trifle of our sufferings will acquire to us beyond measure, in an unmeasurable eternity, a load of glory, (17) we not regarding the visible but the invisible; for the visible is temporary, but the invisible is for ever!

CH. 5] (1) For we know that, even if our terrestrial dwelling of this tent should be destroyed, we possess a building from God, a non-fabricated house, eternal in the heavens! (2) And, indeed, we groan in this, longing to be endowed with our little cottage from heaven. (3) And when we are endowed we shall not be found naked. (4) And, indeed, we, whilst loaded in this tent, groan; yet we do not wish to be stripped of it, but to be endowed, so that this mortality may be absorbed by that life. (5) But God exercises us for this purpose, giving us the pledge of the Spirit.

(6) Therefore we everywhere cheer ourselves, and know that whilst at home in the body we are away from the Lord; (7) for we walk by faith, not by sight, (8) so we take heart, although we would choose to be away from this body, and at rest at home with the Lord. (9) And, besides, we are desirous, whether staying with or away from, to be pleasing to Him. (10) For we must all be presented before the judgment-seat of Christ, so that each may receive the results of what he has done in this body, whether good or evil. (11) Consequently, knowing the fear of the Lord, we persuade men, and we are transparent to God, and I hope also to be clear in your consciences.

(12) We are not commending ourselves again to you, but instead giving to you a chance of boasting about us, that you may hold against those boasting in face and not heart. (13) For if we are mad it is for God—if we are rational it is for you; (14) since the love of Christ sustains us in deciding thus, because one died for all, therefore the whole died; (15) and He died for all, so that the living should no longer live for themselves, but instead for Him who died for them and rose again.

(16) Therefore, from the present time, we regard none according to social position; and although we knew Christ in the body, yet now we know Him so no longer. (17) So that, if anyone is in Christ, he is a new creation—the old has passed away, for all things have become new. (18) But the whole is from God, who reconciled us to Himself through Christ, and gives us the service of the reconciliation, (19) since God was in Christ reconciling the whole world to Himself, not reckoning up their sins against them, and He deposited with us the reason of that reconciliation. (20) Therefore we fulfil an embassy from Christ, as though God invited through us, we entreat you, for Christ's sake, "Be reconciled to God." (21) He, who knew not sin, for our sakes was regarded as sin, so that we might be righteousness towards God with Him.

CH. 6] (1) And working along with, we also encourage you not to accept the gift of God in vain; (2) for He says, "I have heard of you in a favourable season, and in a day of salvation I have helped you." Now, there is a very favourable opportunity, now there is a day of salvation. (3) We give no offence to any, so that the service may not be blamed. (4) On the contrary, we conduct ourselves like officers of God under all circumstances, in perfect obedience, in afflictions, in distresses, in difficulties, in contentions, (5) in watchings, in riots, in labours, in sleeplessness, in hunger; (6) when rejected, when recognised; by self-restraint, when conferring benefits; by a holy spirit, by unpretended love, (7) by true reason, by divine power; by the arms of righteousness on the right and the left; (8) through glory and disgrace, through bad report and good report; as though deceivers, yet truthful; (9) at times ignored when fully known: seemingly killed, and yet we are alive; apparently crushed, and yet not destroyed; (10) thought to be grieved, but always rejoicing; seemingly poor, but enriching multitudes; apparently having nothing, although possessing all. (11) Our mouth is open to you, Corinthians, our heart is spread out. (12) You are not contracted in us, (13) but you are contracted in your affections; however, unfold yourselves and return it. I speak to you as to children.

OF MIXED MARRIAGES.

(14) Become not unequally connected with unbelievers, for what partnership between righteousness and lawlessness, or what community between light and darkness, (15) and who can make concord between Christ and Belial, or who can classify faith with unbelief, (16) or who can make the temple of God unite with idols? For you are a living divine temple: as God says, "As I dwell and travel with them, I will be their God and they shall be my people." (17) Therefore come out from the midst of them and be separate, says the Lord, and touch not uncleanness, (18) and I will accept you, and be a father to you, and you shall be sons and daughters to me," says the all-ruling Lord.

CH. 7] (1) Therefore, having these promises, friends, we should purify ourselves from every bodily and spiritual pollution, perfecting purity in a fear of God.

(2) Make room for us,—we have injured none, we have corrupted none, we have plundered no one. (3) I do not express blame, for, as I said before, you are in our hearts to suffer and die together. (4) I use perfect freedom of speech towards you, for I am very proud of you; I am quite content and supremely delighted, in spite of all our sufferings. (5) For when we arrived in Macedonia we had no bodily rest, but were distressed all round—contentions without, fears within. (6) But God, the comforter of the depressed, consoled us by the appearance of Titus, (7) and not only his appearance, but also by the pleasure with which he had been comforted by you, reporting to us your desire, your sorrow, your zeal for me, which increased my delight. (8) Because, even if I had grieved you by that letter, I am not sorry for it—although I had been sorry—for I look to the result of that letter, though it grieved you temporarily. (9) I am glad now, not because you were grieved, but because you were grieved into a change of mind; for you were grieved unto a return to God, so that you were not punished by us uselessly. (10) For the divine sorrow produces an unrepentable change of mind into salvation, but the worldly grief produces death. (11) For observe this—your divine grief—what a readiness, what a defence, what vexation, what fear, what a longing, what zeal, what a decision it produced from you! You have proved yourselves to be quite innocent of that affair.

(12) However, although I wrote to you, it was not on account of the profligate, nor on account of the injured man, but rather with the object of displaying our readiness for your sakes, and your own towards God. (13) And we have been consoled by this; and besides our own comfort we have been still further delighted by the pleasure of Titus, because his spirit was refreshed by you all; (14) for if I had boasted about you a little to him I was not disgraced, but as we had spoken in all truth to you, so also our boast to Titus became true. (15) And his feelings are especially favourable towards you, remembering the obedience of you all, how you received him with fear and trembling. (16) I am delighted because I relied on you in everything.

ABOUT COLLECTIONS FOR THE POOR.

CH. 8] (1) But now I will inform you, brothers, the gift for God given to the assemblies of Macedonia, (2) because the overflow of their kindness during a great trial of affliction, and notwithstanding their very deep poverty, has poured out in the wealth of their generosity, (3) so that according to their ability, and I bear witness beyond their ability, they volunteered. (4) With much entreaty they begged of us to bear the gift and the distribution of it to the saints. (5) And not as we had expected, but they first gave themselves to the Lord, and to us through the will of God. (6) Therefore we encouraged Titus that as he had begun he should finish as well about your contribution. (7) However, as you excel in everything, in faith, and reason, and knowledge, and in all alacrity, and by fair love towards us, so also excel in this contribution. (8) I do not speak imperatively, but by relating the alacrity of others seek a genuine proof of your friendship. (9) For you should look on the beneficence of our Lord Jesus Christ, who, when existing in wealth, became a beggar for you, so that you might be enriched by His beggary. (10) And I give my opinion about this, for it may assist you, who not only originated the work, but also the idea, above a year ago. (11) And now, then, complete the affair, so that as you had the desire to form it, you may also have to complete it according to your means. (12) For if the desire exists it is acceptable according to what one may possess, not according to what is not possessed. (13) Yet assistance to others will not be affliction to yourselves, (14) but equitably at this present period of your abundance you help their need, then also from their abundance something will be produced for your necessity, so it will be equal, (15) as it is written, Those having much were not gorged, and those having little were not starved.

(16) But thank God, who gave the same earnestness to the heart of Titus for you. (17) He gladly accepted it, and, impatient to begin, he started to you voluntarily. (18) But we have sent along with him the brother, who is admired for preaching the gospel through all the churches. (19) And not that only, but he was also selected by the assemblies as our fellow traveller, to be attendant on this benevolence, for the glory of the Lord, and by our desire. (20) I steer thus, lest anyone should slander us for our excessive activity in this affair, (21) taking care to stand well not only before the Lord but also before men. (22) And we have sent together with them our brother, whom we have always found to be active, but at present much more earnest by the great confidence he has in you. (23) As for Titus, he is my friend and fellow worker amongst you, and our brothers, are messengers from the churches, for the glory of God. (24) Therefore you should show to them the proof of your love, and of our pride about you in the face of all the assemblies.

CH. 9.] (1) Further indeed, it is superfluous for me to write to you about the subscriptions for the saints, (2) for I know your desire and I boasted about you to the Macedonians, that Akhaia was prepared a year before, and from your zeal many were aroused; (3) and I have sent the brothers, so that our boast in this instance may not be disproved; and as I said you were prepared, you may be; (4) and for fear if Macedonians come with me, and they should find you unprepared, we should be ashamed, for I will not say you, in this affair.

(5) Therefore we considered it necessary to advise the brothers, so that they might proceed to you and secure the previously recorded eulogy of you; yet let this readiness be spontaneous, and not as though extorted. (6) But, however, "The sparing sower shall reap sparingly, and the generous sower will also reap plentifully," (7) as each is incited by his heart, not as though grudgingly or as if forced from him, for "God loves a cheerful giver." (8) And God is able to extend every kindness to you, so that in all things and at all times, possessing complete content, you may prosper in every benevolent work; (9) as it is written, "He winnowed it out, He gave to the poor, His righteousness will endure for ever." (10) And the provider of seed to the sower and bread to the eater will supply and fill up this your seed, and will increase the product of your righteousness. (11) In everything you will be enriched with all generosity which is acquired through gratitude to God; (12) because the result of this assistance is not only a supply to the necessities of the holy, but it will also overflow through their great gratitude to God (13) who in delight at this assistance thank God for this confirmation of your union in the Gospel of Christ, and thank God for your kindness to them and to all. (14) And with their prayer for you they will feel a strong affection for you, because you have received God's pre-eminent grace. (15) And thank God for His unexpected gift.

PAUL'S DEFENCE OF HIMSELF.

CH. 10.] (1) And I myself, Paul, advise you, through the gentleness and goodness of Christ, who, when amongst you, am quiet in appearance, but when absent am bold towards you. (2) But I wish not to be bold when present, with the determination in which I intend to venture against some who fancy we seek selfish ends, (3) for although we exist in a body we do not contend for self. (4) For the weapons of our campaign are not corporal, but powers from God, for the purpose of destroying fortresses, (5) defeating opponents and every pride exalting itself against the knowledge of God, and subduing every thought to the discipline of the Christ, (6) and competent to expel every mutineer, so that your discipline may be perfect.

(7) Do you look at the expression of face? If anyone is sure that he is Christ's let him yet reflect on this with himself—that as he is Christ's, so are we. (8) For if, indeed, we boasted excessively about our authority, which the Lord has given to us to build up and not to destroy you, we should not be ashamed by it. (9) However, I do not think well, as I might, to terrify you by letters, (10) because they say, His letters are weighty and strong, but his personal appearance is feeble and eloquence powerless. (11) Such people should consider this, that whatever we are when absent by eloquent letters, we can be the same in action when present. (12) However, we don't dare to compete or compare ourselves with some of those self-praisers, for they, measuring themselves with themselves, and comparing themselves to themselves, are rather irreflective.

(13) And we are not boasting immeasurably, but within the limits of the commission which God assigned us, when he was planning for you. (14) For we are not outstretching ourselves, as though our commission did not extend to you, for we extend as far as yourselves with the Gospel of Christ. (15) We do not boast unboundedly about other men's work, but hoping from the growth of your faith that we shall be promoted from you to go still further, (16) so as to preach the Gospel beyond your bounds, so as not to boast about a district prepared by another man's Commission; (17) And the proud should be proud in the Lord, (18) for a man's self-praise is not sufficient proof, but whom the Lord commends.

CH. 11.] (1) I wish you could endure a little folly from me—yes, bear with me, (2) for I rave for you with a divine madness. For I promised you to a special husband, a pure virgin presented to Christ! (3) But I am afraid, lest as the serpent seduced Eve into his villainy, so he may corrupt your thoughts from the innocence and purity of what is for Christ. (4) For certainly if the new comer preaches another Christ whom we have not preached, or you receive another Spirit that you have not received, or another Gospel which you have not accepted, you bear it well. (5) However, I consider myself to be deficient in nothing compared with these pretentious Apostles. (6) And even if I am

untrained in rhetoric, yet I am not in intellect. I have certainly displayed that in every way, at all events, amongst you !

(7) Have I committed a sin, lowering myself so that you might be exalted, when I preached the Gospel of God to you ? (8) I robbed other churches, accepting wages for services to you. (9) And when with you and in want, I burdened none, for the brothers arriving from Macedonia supplied my necessities, and I kept myself free from troubling you for maintenance, and I will keep so. (10) There is a Christian truth in me, so that I will not be deprived of this pride in the district of Akhaia. (11) Why ? Because I love you not ? God knows. (12) But what I do, and will do, is that I may cut off the opportunity of those who desire one, so that in what they boast they may be found the same as ourselves. (13) For these sham apostles—tricksters—transform themselves into Apostles of Christ ; (14) and no wonder, for Satan transformed himself into an angel of light ; (15) therefore it is not much if his servants transform themselves as though they were servants of righteousness. Their end will be the same as their works. (16) I say again, Let no one think me to be a fool. But if I am, and you should regard me as a fool, then I myself will boast a little. (17) What I say I do not speak from the Lord, but as though in delirium, from this madness of boasting. (18) Since a lot boast about the world, I will boast as well. (19) For you endure fools complacently—you are sensible. (20) For you bear it if they enslave you, if they devour you, if they rob, if they pirate, if they strike you in the face !

(21) I speak of dishonour, because we have been degraded. Whatever any other may dare—I speak in delirium—I myself will dare it as well. (22) Are they Hebrews ? I am. Are they Israelites ? I am. Are they of Abraham's seed ? I am. (23) Are they servants of Christ ? I speak raving—I am more. Unbounded in work, indomitable in fight, very often in prison, frequently in death. (24) From Jews five times I received forty lashes, less one ; (25) thrice I have been beaten, once I have been stoned, three times I have been shipwrecked, a night and a day I struggled in the sea. (26) Often, when travelling, in dangers from rivers, dangers from robbers, dangers from fellow-countrymen, dangers from heathens ; in town dangers, in desert dangers, in perils at sea, in trouble from sham brothers ; (27) in labour and hardship, often in want of rest ; in hunger and thirst ; in starvation frequently, in cold and nakedness ; (28) beside these events, my daily task, the anxiety for all the churches. (29) Who is weak, and I not weak ? who is offended, and I am not fired ? (30) If there must be boasting, I will boast of my weakness. (31) The God and Father our Lord Jesus Christ, to whom be blessing for ever, knows that I lie not.

(32) In Damascus the governor of Aretas the king guarded the city of the Damascenes to catch me, (33) but I was let down in a basket through a window, and escaped his hands. (1) But, however, it is no use to me to boast. I will come to visions and revelations from the Lord.

CH. 12]

(2) I knew a man in Christ fourteen years since (whether in a body, I do not know, or out of a body, I know not : God knows) ; he himself was carried up as far as the third heaven. (3) And I knew this man, whether in a body or out of a body, I know not, God knows, (4) that he was carried into paradise, and heard unutterable things, which it is not permitted for a man to speak. (5) I will boast about that man, but I will not boast about myself, except in my weaknesses. (6) Yet if I wished to be boastful I should not be a fool, for I tell the truth. But I forbear, for fear anyone should consider me greater than what he sees or than what he hears from me.

(7) And that I might not be made overbearing by the sublimity of the revelations, there was given to me a thorn in the flesh, a messenger from Satan to correct me, so that I might not be haughty. (8) I entreated the Lord thrice about this, that He would remove it from me ; (9) but he said, "My gift is enough for thee, for my power is perfected in weakness." (10) Therefore I will glory more pleasantly in my weakness, so that the power of Christ may rest upon me. Therefore I am content in weakness, in insult, in want, in persecutions, in oppressions, for the sake of Christ, for when I am weak then I am strong. (11) Have I become a fool ? You have forced me, and I wish to be set right with you, for I am inferior in nothing to these supercilious apostles, even if I am nothing. (12) The credentials of the Apostle were attained amongst you with great patience, through signs, and wonders, and powers. (13) For in what were you deficient compared with the other churches, except that I did not accept payment from you ? Forgive me this wrong.

(14) Take note, I have prepared to come to you this third time, and I will not accept your salary, for I seek not your property but yourselves instead, for the children are not accustomed to lay up for the parents, but the parents for the children. (15) And I will spend with pleasure and be exhausted for the sake of your souls, even if by loving you more I am loved the less. (16) But perhaps I have not burdened you, but being a

rascal, have taken pay of you by a trick? (17) When have I plundered you through any of those whom sent? (18) I warned Titus, and I sent the brother along with him: did Titus plunder you? Have we not conducted ourselves in the same spirit and in the same course?

(10) Do you think we are apologising to you again? We speak in the presence of God in Christ, and all friends, for the sake of benefiting you. (20) For I fear that on coming I may not find you what I wish, and that I myself should be found to you what you wish not. I fear there are contentions, fury, passions, envies, detractions, slanderings, inflations, disturbances. (21) I fear that at my return my God will hurl me against you, when I shall punish many of the old and unrepentant sinners for the vice and profligacy and excess which they have practised.

CH. 13] (1) I am coming this third time to you; on the evidence of two or three witnesses every fact can be confirmed. (2) I said before, and I proclaim it again, as though present the second time, though I am absent now to those sinners, and to all the rest, that when I come again I shall not spare, (3) since you seek a proof of Christ speaking in me, who is not weak in you, but powerful amongst you. (4) For even if He was crucified through weakness, on the other hand He lives from a divine power, for we are weak in Him, yet we shall live in Him with divine power for your sakes.

(5) Try yourselves if you are in the faith; examine yourselves if you cannot recognise that Jesus Christ is amongst you. But perhaps you never inquire. (6) Yet I hope that you acknowledge that we are not uninquiring. (7) But I pray to God not to do you any harm, not so that we may appear acute, but so that you may do right, and we will be uninquisitive then, (8) for we are not empowered to do anything against the truth, but for the truth. (9) However, we are glad when we can be weak and you strong, and we pray for this—your perfection. (10) Therefore I write this whilst absent, so that when present I may not employ severity in accordance with the authority which the Lord has given to me for construction and not for destruction. (11) For the rest, brothers, be happy; perfect yourselves, encourage yourselves, intend the same object; be at peace, and the God of love and peace will be with you. (12) Greet one another with a holy kiss. (13) All the holy send regards to you.

(14) The grace of the Lord Jesus Christ, and the love of the God, and the communion of the Holy Spirit, be with you all. Amen.

EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CH. 1] (1) Paul, an Apostle, not by man, or through a man, but appointed by Jesus Christ and His Raiser from the dead, God the Father, (2) and all the brethren with me, to the churches of Galatia. (3) Grace and peace to you from God the Father and our Lord Jesus Christ, (4) who gave Himself for our sins, so that He might lead us out of the present wicked age, according to the will of our God and Father, (5) to whom the glory for ever and ever. Amen.

(6) I wonder that you so soon are turned from him who enrolled you into the grace of Christ, to another Gospel; (7) which is not another, but simply a contrivance of some people to disturb you, and who wish to overturn the promise of Christ. (8) But if even we or a messenger from heaven should promise you contrary to what we have promised you, let him be rejected. (9) As I said before, and I say yet again, if any announce a Gospel different to what you received, let him be accursed. (10) For now do I obey men, or God Himself? Or do I seek to please men? If I pleased men I should not be a servant of Christ. (11) And I wish you to know, brothers, the Gospel preached by me, that it is not human, (12) neither did I receive it from a man, nor did I learn it, except through instruction from Jesus Christ.

(13) For you have heard of my way of life when in Judaism, that I excessively persecuted and abused the Church of God, (14) and outran in Judaism all my contemporaries in my nation, possessed by an excessive zeal for my ancestral traditions. (15) But when it seemed good, God, who bore me from my mother's womb, and called me through His grace, (16) to reveal His Son in me, so that I might preach Him among the nations, I did not consult then with flesh and blood, (17) neither did I go to Jerusalem to those who were apostles before me, but at once I went away into Arabia and again returned to Damascus. (18) Then, three years after, I went up to Jerusalem to question Peter, and stayed fifteen days; (19) but I did not see another of the apostles except James, the Lord's brother. (20) And note what I write to you: before God I lie not. (21) Then I went into the countries of Syria and Cilicia, (22) but I was unknown by sight to the assemblies in Christ of Judea; (23) and they only heard that our own persecutor now preaches the Gospel which he then reviled, (24) and they praised God in me.

CH. 2] (1) Then, passing over fourteen years, I again went up to Jerusalem with Barnabas, and took Titus as well. (2) But I went up for an explanation, and explained to them the Gospel which I preached amongst the heathen, but privately to the thoughtful, for fear I should run or had run in vain. (3) And Titus, a Greek-Jew, who was with me, was never forced to be circumcised. (4) But as for the false, skulking brethren, who had crept in to spy out our freedom which we have in Christ Jesus, so that they might enslave us,—(5) I never subjected myself to them for an hour, so that the truth of the Gospel might continue with you. (6) But about those regarded as leaders (whatever they were it makes no difference to me; I do not receive a man in preference to a God), those esteemed men never objected to me; (7) but, on the contrary, seeing that the Gospel for the uncircumcised was entrusted to me, as it was to Peter for the circumcised, (8) for (He who energised Peter in an apostleship for the circumcision also energised me to the heathen) (9) James and Kephas and John, who were regarded as pillars, knowing the grace given to me, gave the right hand of fellowship to me and Barnabas, so that we should go to the heathen, but they to the circumcision. (10) Only so that we should remember the poor, and I am always ready to do that.

(11) But when Peter came to Antioch I withstood him face to face, because he was blameable; (12) for before some came from James he ate with the heathen, but when they came he shuffled and slipped himself off, being afraid of communicants among the circumcision. (13) And the rest of the Jews played the farce with him, so that even Barnabas also was led away by their stage-play. (14) But when I saw that they did not walk straight towards the truth of the Gospel, I said to Peter before them all: "If you, who are a Jew by birth, live like a foreigner and not like a Jew, how can you urge the foreigners to Judaize? (15) We are natural Jews, and not sinners from amongst the heathen; (16) but we know that a man is not made righteous by rituals, except through a faith of Jesus Christ, and we believe in Christ Jesus, so that we may be made righteous from a faith of Christ, and not from legal rituals, because by a legal ritual no man will ever become righteous. (17) But if, seeking to become righteous in Christ, we ourselves are found to be sinners, Christ then would be a minister of sin? Never! (18) For if I reconstruct what I had pulled down I prove myself foolish; (19) for by law I died to law, so that I might live with God. (20) I have been crucified with Christ, but I live—yet still not I—but Christ lives in me. And if I live in the flesh now, I live by that faith of the Son of the God who loved me and abandoned Himself for me. (21) I will not frustrate the grace of God; for if righteousness were through a ritual, then Christ died for nothing."

CH. 3] (1) Silly Galatians! who has fascinated you not to believe the truth, before whose eyes Jesus Christ was plainly depicted, crucified?

(2) I only want to learn this from you: Did you receive the Spirit from legal institutions, or from hearing of faith?

(3) Are you so senseless, that having begun in Spirit you would now end in Flesh? (4) Have you suffered so much for nothing? if it is really for nothing! (5) Then does He who brought the Spirit to you and worked powerfully in you, do so by legal rituals, or by a hearing of faith, (6) as Abraham trusted to God, and it was repaid to him in righteousness? (7) Therefore know that those from faith are themselves sons of Abraham. (8) And the Scripture, foreseeing that God would make the heathen righteous by a faith, promised from the first to Abraham that "the heathen shall rejoice in you." (9) So those from faith shall rejoice in the faith of Abraham. (10) For whoever are dependent on legal institutions are under a curse; for it is written, "That all who do not remain in all the writings of the book of the Law to do them, are under a curse." (11) But it is clear that none are righteous with God in law, because the righteous shall live by faith. (12) But "rituals are not from faith;" on the contrary, "the performer of them must live in them." (13) Christ led us out from the curse of the law, becoming a curse for us, for it is written, "Cursed is anyone hanging on a tree"; (14) so that the blessing of Abraham might come to the heathen by Christ Jesus, that we might receive the promise of the Spirit through the faith. (15) Brothers (I speak humanly), even a Settlement made by a man, no one sets aside or adds to. (16) And to Abraham the promises were decreed, and to his Seed. It does not say, "and to thy 'Seeds,'" as about many, but as about an individual, and to thy "Seed," who is Christ. (17) And I assert this,—the Rituals beginning four hundred and thirty years after, could not cancel a Settlement previously made by God in Christ, so as to abolish the promise. (18) For if the inheritance comes from a Ritual, it is no more from the Promise, but God granted it to Abraham through a promise. (19) Why, then, a Ritual? It was established because of sins, until the Seed in whom were the promises should come—arranged through Messengers in the hand of an intermediary. (20) But an intermediary between a single individual cannot be—but God is Single.

(21) "Then the ritual is contrary to the promises of God?"

Never! Yet if a Ritual were given the power to restore to life, righteousness would then be from a Ritual; (22) but the Scripture includes all sinners, so that the promises from the faith of Jesus Christ might be given to all believers. (23) But before the faith came we were anchored, sheltered under a Ritual, till the revelation of that future faith. (24) So that the ritual became a leader of our childhood to Christ, in order that we might be made righteous from faith. (25) But the faith having come, we are no longer under a tutor. (26) For you are all sons of God through the faith in Christ Jesus; (27) for whoever of you were baptised into Christ have put on Christ. (28) Not one a Jew and another a Greek; not one a slave and another free; not one a male, and another a female; for you all are the same in Christ. (29) But if you are of Christ, then you are of the seed of Abraham, and heirs by the promise.

CH. 4] (1) But I say the heir, during the time he is under age, differs little from a slave, though he is master of all, (2) but is under guardians and stewards till the period fixed by his father. (3) Thus also we, whilst we were young, served under the rudiments of the world. (4) But when the completion of the time came God sent His Son, born of a

woman, born under a ritual, (5) so that He might purchase those under a ritual, and that we might receive the sonship. (6) And therefore you are sons, God having sent the spirit of His Son into your hearts, crying Abba, Father. (7) So that no one is now a slave but a son; if a son, also an heir of God through Christ. (8) But then when you knew not God, you slaved to what are not God's by nature. (9) But now knowing a God, nay, rather being acknowledged by a God, how can you turn again to these weak and poor rudiments to which you wish to serve again? (10) You observe days, and months, and seasons, and particular years. (11) I fear for you that I have worked amongst you in vain.

(12) Become like me, so that I may be like you, I beg of you, brothers. You never injured me. (13) And you know I preached to you formerly in bodily weakness, (14) and you did not despise your trial in my body, nor rejected me; on the contrary, you received me as a messenger of God, as Christ Jesus.

(15) How great then was your delight! For I bear witness to you that, if possible, pulling out your eyes, you would have given them to me! (16) Am I become like an enemy by speaking the truth to you? (16) They court you, but not honourably; on the contrary, they wish to trick you, so that you may court them. (18) But it is always noble to be honourably courted, and not only in my presence with you.

(19) My little children, for whom I am again in agony, till Christ be moulded in you, (20) I wish I were now present with you, and coaxing you by my voice, because I fear for you. (21) Tell me, you who wish to be under a ritual, do you not hear the law, (22) where it is written that Abraham had two sons, one from the slave girl and one from the free woman? (23) But that from the slave girl was born naturally, and that from the free woman through the promise. (24) Which can be allegorised, for they are two Settlements; one indeed from Rock Sinai, born in slavery, which is Hagar, (25) for Rock Sinai is a mountain in Arabia, and represents the present Jerusalem, for she is enslaved with her children. (26) But the supreme Jerusalem is a free woman, who is the mother of all of us. (27) For it is written, Let the sterile who has not borne children rejoice; shriek and shout she who has not laboured, because the children of the deserted are more than hers who had the husband. (28) And we, brothers, are children according to the promise through Isaac. (29) But as then, he born Naturally despised him who was by the Spirit; so it is now. (30) But what said the Scripture? "Send off the slave girl with her son, for the son of the slave girl shall not inherit with the son of the free woman." (31) Therefore, brothers, we are not children of the slave but of the free.

CH. 5] (1) Then stand by the freedom with which Christ has freed you, and yield not again to a yoke of slavery. (2) Listen to what I, Paul, tell you, that, if you are circumcised, Christ profits you nothing. (3) And I assert again, to every circumcised man, that he is bound to practise the whole ritual. (4) Whoever of you are made righteous by a ritual you are detached from Christ—you are fallen from His grace. (5) For we received hopes of righteousness from a spirit of faith. (6) And in Christ Jesus neither circumcision nor uncircumcision strengthens, but faith energised by love.

(7) You ran well; who jockeyed you not to steer by the truth? (8) That suggestion was not given from your leader. (9) A little ferment ferments the whole mass; (10) but I trust to you in the Lord that you do not think differently; but your disturber shall bear the fault, whoever he may be.

(11) But I, brothers, if I still preach circumcision, why am I still persecuted? for then the offence of the cross would be removed. (12) And I wish those who mutilate you would mangle themselves. (13) For you were called to freedom, brethren, but not to use that freedom as excuse for sensuality, but through love you should serve one another; (14) for all law is completed in one expression—in this, "You shall love your neighbour as yourself." (15) But if you bite and devour one another, take care that you are not mutually destroyed. (16) However, I say, walk spiritually, and do not gratify passion; (17) for the flesh desires against the spirit and the spirit against the flesh, for these oppose one another, so that you do not what you would wish. (18) But if you are led by the Spirit you are not under a ritual. (19) And the works of the flesh are plain, which are these—fornication, uncleanness, excess, (20) idolatry, poisoning, hatred, strife, rage, lusts, contentions, discussions, sectarianism; (21) envy, murder, drunkenness, revelling, and all such like. What I said formerly to you I also say now, that those who practise these will not inherit the kingdom of God.

(22) But the fruit of the Spirit is love, grace, peace, forbearance, gentleness, purity, faith, (23) mildness, continence; there is no law against these. (24) And the men of Christ have crucified the flesh, together with its passions and lusts. (25) If we live spiritually we should also drill ourselves spiritually. (26) Let us not become vain-glorious, provoking one another, irritating one another.

CH. 6] (1) Brothers, if a man among you should fall into some sin, you who are

spiritual reform him in a spirit of mildness, looking to yourself for fear you also should be tempted. (2) Support one another's burdens, and so complete the Law of Christ. (3) For if a person thinks to be something when he is nothing, he maddens himself. (4) But let everyone examine his own work, and then he has the boast in himself only, and not in another ; (5) for everyone shall carry his particular load.

(6) Let the taught communicate to the teacher of the Word in all benefits. (7) Do not err ; God is not mockable, for what a man sows that he will reap. (8) If he sows for his sensuality, from that sensuality he will reap perdition ; but sowing for the spirit, from the spirit he will reap eternal life. (9) And acting nobly we shall not suffer, for if we faint not we shall reap at the right season. (10) Therefore, then, as we have opportunity, let us do good to all, but especially to the citizens of the faith.

(11) You see how long a letter I have written to you with my own hand.

(12) Whoever wish to show well in the world they would force you to be circumcised, solely that they may not be persecuted for the cross of Christ. (13) For the circumcisers themselves never keep the ritual, but they wish you to be circumcised, so that they may boast in your flesh. (14) But I myself will not become a boaster, except in the Cross of our Lord Jesus Christ, by which a world was crucified for me, and I for the world ! (15) For in Christ Jesus, circumcised or uncircumcised, is nothing, but a new creature is. (16) And as many as discipline themselves by this rule, on them peace and mercy and on the Israel of God. (17) For the rest let none of them trouble me, for I carry the brand of Jesus in my body.

(18) The grace of our Lord Jesus be with our spirit, brethren. Amen.

To Galatians, was written from Rome.

EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

THE SALUTATION.

CH. I] (1) Paul, an Apostle of Christ Jesus, through the will of God, to the holy and faithful in Christ Jesus existing in Ephesus; (2) grace to you, and peace from our Father, God, and Lord Jesus Christ.

THE PROEM.

(3) Let the God and Father of our Lord Jesus Christ be blessed, who has blest us with every spiritual blessing, along with the celestials in Christ, (4) as He had selected us for Himself before the foundation of the Universe, to be ourselves holy and blameless in love before Him, (5) having prepared us for adoption to Himself through Jesus Christ, (6) following the benevolence of His will by this display of the glory of His grace, with which He has endowed us along with His beloved, (7) in whom we have the redemption through His blood, the taking away of sins through the wealth of His grace, (8) which He has poured into us with all philosophy and thought, (9) making known to us the secret of His will, according to His purpose, which He had provided in Him, (10) for administration at the appointed periods when all will be accomplished in Christ, both in the heavens and on the earth. (11) In Him, by whom we shall inherit according to His purpose, who foresees and energises all to the intention of His will, (12) so that we, who had before hoped for Christ, may display His glory. (13) Amongst whom also are you, who heard the reason of the truth, the gospel of your salvation, and, believing in it, you are stamped by the Spirit with the promise to the holy, (14) which is the pledge of your inheritance, by the releasing from sin in honour of His glory. (15) Because of which, having heard of your fidelity in the Lord Jesus, and love towards all the holy, (16) I cease not giving thanks for you, making mention of you in my prayers, (17) so that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom, and of revelation, with a knowledge of Him, (18) who enlightens the eyes of your hearts, to show you what is the hope of His calling, what the wealth of the glory of His inheritance for the holy, (19) and what the astonishing greatness of His powers to us believers, by the energy of that might (20) which energised in Christ, raising Him from the dead and seating on His right among the celestials, (21) above all government, and authority, and power, and Lordship, and every name named, not only in this time but also in the time to come, (22) and has subjected everything under His feet, and has given Him as a Head over all the Church, (23) which is His body—the perfection of everything in perfect completion.

THE DOCTRINE OF CHRIST.

CH. 2] (1) And you were dead in transgressions and sins, (2) in which you then walked after the way of this world, under the Government of that Spirit which now works in the sons of carelessness, (3) with whom also we all wandered then, in the lusts of our sensuality, practising the desires of the flesh and of the mind, and we were naturally children of passion like the rest. (4) But God, being rich in mercy, through His great love with which He loved us (5) when we were dead through transgressions, restored us to life with Christ (by a gift you are saved), (6) and raised together, and seated together among the celestials with Christ Jesus, (7) so that He might show to the coming ages the surpassing richness of His gift, with which He endowed us with Christ Jesus. (8) For you are saved by the gift through the faith, and this is not from yourselves; the gift is from

God, (9) not from institutions, so that none can boast. (10) For we are His work, created in Christ Jesus for good works, in which God has provided that we should walk. (11) Therefore, remember that then you were the heathen physically—those called “Uncircumcision” by those called “Circumcision” physically hand-made. (12) Then you were at that time, without Christ, excluded from the constitution of Israel, and foreign to the Settlement of the Promise, not having a hope—without a God in the world. (13) But now by Christ Jesus you, who then were far away, have been brought near in the blood of Christ.

(14) For He is our Peace, who made the two one, and pulled down the dividing fence, (15) destroying the enmity by His own body, abolishing the law of orders and assertions, (16) so that He might make those two into one new man in Himself making peace, and reconciling both in one body to God by means of the cross, having destroyed the enmity by it. (17) And when He came He proclaimed peace to you—to you afar off—and peace to those near, (18) so that through Him we both have access in one spirit to the Father.

(19) Therefore, now you are no more strangers and foreigners, but you are fellow-citizens with the Saints and close friends with God, (20) founded on the foundation of the apostles and prophets, Jesus Christ Himself being the keystone, (21) with which the structure skilfully built expands into a holy temple for the Lord, (22) and, along with it, you are built into a dwelling-place for the Spirit of God.

CH. 3] (1) Because of this I, Paul the prisoner of Christ Jesus for you heathen, (2) assuming that you have heard the trust of the gift of God given to me for you; (3) how that by revelation the secret was made known to me, as I have written briefly above, (4) by which you may be able whilst reading to perceive my knowledge in the secret of Christ, (5) which in other generations was not made known to the sons of men, as now it is manifested to His holy apostles and preachers in spirit, (6) that the heathen are heirs, and united, and shareholders of the promise in Christ Jesus, (7) of which I became a minister by the full gift of God, given to me with the energy of his power. (8) To me, to the very least of all the holy! this gift was given to promulgate to the heathen the immeasurable wealth of Christ, (9) and to enlighten all minds as to what is the policy of the secret, hidden for ages in God the Creator of everything, through Christ, (10) so that it might now be known to the chiefs and authorities among the celestials, by means of the Church, what is the multiform philosophy of God. (11) Following the idea which he had provided in Christ Jesus our Lord from the eternities, (12) into which we have free and confident access through His faith. (13) Therefore, I pray, be not depressed by my afflictions for you, since they are your glory. (14) For this I bend my knees before the Father of our Lord Jesus Christ, (15) from whom every family in heaven and on earth is named,—(16) so that He may endow you, according to the wealth of His glory, with power to be strong through His Spirit in the inner man, (17) that Christ may dwell through the faith in your hearts, rooted and founded in love, so (18) that you may be quite able, with all the holy, to comprehend how great is the width and breadth and depth and height, (19) and to know how far the love of Christ exceeds our comprehension, and that you may be filled with the perfection of God. (20) But to the Power able to do beyond what we can ask or think, by His power energising in us, (21) to Him the glory in the Church and in Christ Jesus, in all the races of the ages of the eternities. Amen.

PERORATION ADDRESSED TO THE CHURCH.

CH. 4] (1) Therefore, I call upon you, I, the prisoner of the Lord, to walk worthy of the name you bear, (2) with all quietness and gentleness and forbearance, supporting one another in love, (3) endeavouring to preserve the spirit of unity by the link of peace. (4) There is one Body and one Spirit, and you are called into one hope of your calling, (5) having one Lord, one faith, one baptism, (6) one God and Father of all, who is over all and through you all and in you all, (7) and who gave to each one of us the gift according to the measure of the endowment of Christ. (8) For this, he says, “Having ascended on High, He captured captivity and gave gifts to men.” (9) But who ascended? Who is He, if not the same who descended also into the lowest part of the earth? (10) The Descender is the very same as the Ascender above all those of heaven, so that He might fill all.

(12) And He Himself gave some apostles, and some prophets, and some proclaimers, and some shepherds, and teachers for the training of the holy into discipline, to construct the body of Christ, (13) till we all attain to the unity of the faith and of the comprehension of God’s Son, to a perfect manhood, to the standard height of the perfected Messiah. (14) So that we may be no longer raw recruits, wavering and reeling at every breath of the training, by human cunning and rascality perverting it into an instrument for error, (15) but, following the true method in love, till we attain the whole in Him, who is the head—Christ, (16) by

whom all the body, constructed and balanced through every joint of the combination for action, by a proportion of each of the developed parts, will be a structure in harmony with itself. (17) I say this, then, and bear witness in the Lord, so that you may no longer walk, as the other heathen walk, in the folly of your minds, (18) with the reason beclouded, being alienated from the divine life through the ignorance which exists in them from the degeneracy of their hearts, (19) who recklessly abandon themselves to excess in practising depravity greedily.

(20) But you have not so learned Christ! (21) If, indeed, you have heard Him, and learnt in Him what the truth in Jesus is, (22) you will put away from yourselves your former conduct—the old man, the corrupt by the lusts of carelessness; (23) and be renewed in the spirit of your minds, (24) and endowed with the new man—that created by God in righteousness and holiness of the truth.

(25) Therefore, rejecting falsehood, speak truth everyone with his neighbour, for we are parts of one another. (26) Be angry, and sin not; let not the sun set on your fury, (27) neither give opportunity to the devil. (28) The thief—let him steal no longer, but completely abandon it and work usefully with his hands, so that he may have something to spare for the necessitous. (29) Let there not come from your mouth any worthless word, but something good, demanded by the occasion, such as may give benefit to the hearers. (30) And grieve not the Holy Spirit of God, by whom you are marked for a day of redemption. (31) Let all bitterness, and lust, and passion, and quarrel, and abuse be repelled from you, with every baseness, (32) and become useful to one another, good-hearted, gracious, as God also was gracious to you in Christ.

CH. 5] (1) Be, then, imitators of God, as dear children, (2) and walk in love, as Christ also loved us and delivered Himself for our sakes in a sweet perfume, an offering and sacrifice to God. (3) But prostitution and all filth or greed, let it never be named among you, as befits the holy, (4) with baseness, or frivolity, or scoffing, which are not decent, but thanksgiving instead. (5) For you know this, that no fornicator, or debauchee, or extortioner (who is an idolater), has an inheritance in the kingdom of Christ and God. (6) Never let yourselves be deceived with empty arguments, for through these sins the anger of God came upon the sons of carelessness; (7) therefore do not be associates with them. (8) For you were once darkness, but now light in the Lord. Walk as children of light, (9) for the fruit of the Spirit is in all holiness and righteousness and truth, (10) seeking out what is most pleasing to the Lord; (11) and do not associate yourselves with the fruitless works of darkness, but much rather reprove them,—(12) for it is a shame to speak their hidden practices. (13) But everything reprehensible is discovered under the light, for light is the universal discoverer. (14) Therefore He says, "Rouse, sleeper, and arise from the dead, and Christ will enlighten you." (15) See, then, how carefully you should walk, not like fools, but, on the contrary, as intelligent; (16) seizing the opportunity, for the times are bad. (17) Therefore be not irreflective, but consider what is the will of the Lord. (18) And be not drunk with wine, in which there is profligacy; but instead be full of the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and dancing in your hearts to the Lord, (20), giving thanks everywhere for everything, in the name of our Lord Jesus Christ, (21) to the God and Father, supporting one another in a reverence of God.

(22) Let the women obey their own husbands as the Lord, (23) because a husband is head of the wife, as Christ head of the Church, and He is a saviour of her body.

(24) Then as the Church is subjected to Christ, thus also the wives should be to their husbands in everything. (25) The husbands should love their wives, like Christ loved the Church, and delivered Himself because of her, (26) so that she might be made holy by purifying in the bath with the water of His Word, (27) so that He might present to Himself the glorious Church, not having spot or wrinkle, or anything like them, but that she might be pure and faultless. (28) Thus the husbands should love their own wives as their own bodies; the lover of his own wife loves himself. (29) For no one ever hates his own flesh; on the contrary, he feeds and warms it, like Christ does the Church, (30) because we are parts of His body, of His flesh, and of His bones. (31) Therefore a man should leave his father or mother and be united with his wife, and the two should become one body. (32) This is the great secret; but I speak in Christ and to the Church. (33) And especially you, every individual, let him love his own wife as himself, and let the wife reverence her husband in the same way.

CH. 6] (1) Children, be obedient to your parents in the Lord, for that is right. (2) "Honour your father and your mother," that is the first commandment with a promise, (3) "so that good may come to you, and you may have long continuance on the earth," (4) And, fathers, do not irritate your children, but educate them in learning and knowledge of the Lord.

(5) Slaves, obey your bodily masters with fear and respect, in frankheartedness as to Christ, (6) not like sycophants, pretending to do, but like servants of Christ, doing God's will, (7) working willingly from your soul as for the Lord, and not for men; (8) because you know that if anyone does anything well he gives pleasure to the Lord, whether he is a slave or a free man. (9) And, masters, do the same to them, abandoning abuse, for you know that yours and their Lord is in heaven, and there is no flattery with Him.

CONCLUDING ADDRESS.

(10) For the rest, my brothers, strengthen yourselves in the Lord and in His great power.

(11) Put on the complete armour of God, so that you may be able to stand against the tactics of the Devil; (12) for with us the struggle is not against blood and flesh, but against the sovereignties, against the powers, against the great kings of this age, against the spirits of the wicked amongst the celestials.

(13) Therefore, take up the complete armour of God, that you may be able to resist in the day of danger, and having done your duty, to stand victorious. (14) Stand, then! your waist belted with truth and covered with the breastplate of righteousness, (15) and the feet shod with activity of the gospel of peace; (16) lifting up over all the big shield of the faith, on which you will be able to exhaust all the blazing artillery of the wicked. (17) And accept the helmet of salvation and the sword of the Spirit, which is the Word of God, (18) praying through the whole with prayers and entreaties in spirit, and keeping watch in it with steady tenacity; and praying for the holy, (19) and for me, so that eloquence may be given to me when my mouth is opened, to proclaim with bold freedom the secret of the Gospel, (20) for the sake of which I grow old in chains, so that I may speak like a free man in them, as I ought to speak.

THE FAREWELL.

(21) But so that you may know my affairs, how I do, the dear brother and faithful minister in the Lord, Tikhios, (22) whom I have sent to you for the purpose, will inform you, so that you may know about us and comfort your hearts. (23) Peace to the brethren and faithful love from God, Father, and Lord Jesus Christ. (24) Grace be with all the uncorrupt lovers of our Lord Jesus Christ.

EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CH. 1] (1) Paul and Timothy, servants of Christ Jesus, to all the holy in Christ Jesus living in Philippi, with superintendents and ministers. (2) Grace and peace to you from our Father, God, and Lord Jesus Christ.

(3) I thank my God, whenever I remember you, (4) continually in all my prayers, (5) with gladness making supplication for you all, since you were associated in the Gospel from the first day till now. (6) Confident of this, that the originator of a good work in you will perfect it till the day of Christ Jesus. (7) And it is right for me to think this of you all, for I had you in my heart in my imprisonment, and in the defence and confirmation of the Gospel. All of you being my companions in Grace. (8) For my God is a witness how I long for you all, with the affections of Jesus Christ. (9) And I pray for this, so that your love may extend more and more in knowledge and all research (10) to distinguish the differences, so that you may be clear and certain in a Christian day, (11) full of the fruit of righteousness through Jesus Christ for the glory and praise of God.

(12) But, friends, I wish you to know that my affair has turned out well, greatly to the promotion of the Gospel, (13) so that my imprisonment for Christ has been seen in the whole palace, and to all the rest; (14) and most of the brothers in the Lord, made confident by my chains, dare boldly and fearlessly to publish the idea. (15) Some, however, through envy and strife, but some from conviction preach Christ. (16) Those from intrigue, not honestly, proclaim Christ, thinking to add sorrow to my imprisonment. (17) But others certainly from love, seeing that I suffer in defence of the Gospel. (18) What then? except that in every way, whether professedly or whether sincerely, Christ is proclaimed; and in that I delight, and shall continue to be glad, (19) because I know that this will result through your prayers in safety to me, and an additional supply of the spirit of Jesus Christ; (20) according to my strong conviction, and hope that I shall never be disgraced; but on the contrary, with perfectly free speech now as then, Christ will be grandly displayed in my person, whether through life or death, (21) for to me life is Christ—death a gain!

(22) But if to live in the flesh, that produces labour for me, then I do not know what to ask for. (23) I am possessed by the two, having the desire to be loosed and to be with Christ, by much the best; (24) but to remain in the body, that is most essential for you. (25) And, relying on this, I know that I shall remain and stay with you all for your improvement and grace by the faith, (26) so that your exultation in Christ Jesus by me may increase through my presence again amongst you.

(27) Only conduct yourselves in a way worthy of the Gospel of Christ so that whether coming and seeing you, or whether hearing about you in absence you may stand in one spirit, one mind, contending for the faith of the Gospel, (28) and never terrified by the enemy under any circumstances, which is clear destruction for them, but salvation for you, and that from God. (29) Because He has endowed you from Christ not only to believe in Him, but also to suffer for Him, (30) having the same struggle that you knew in me and now hear about me.

CH. 2] (1) If, then, there is any encouragement in Christ, if any comfort from love, if any community of spirit, if any feelings and compassion, (2) fill my joy full, so that you may agree in thought, possessing the same love, intending with united hearts the same object, (3) never in self-seeking or vain glory, but, on the contrary, with good feeling considering others in preference to yourselves, not each scheming for himself, (4) but rather each for others. (5) Think this with yourselves, what was in Christ Jesus? (6) Who, existing in the beauty of God, considered not His divine equality a robbery; (7) but forsook Himself, taking the form of a slave, arriving in human appearance, (8) and being found apparently like a man, He humbled Himself, becoming subject to death,

yes, a gallows death ! (9) Therefore The God highly exalted Him, and gave Him a name surpassing every name, (10) so that at the name of Jesus every knee should bend, of celestials, and terrestrials, and subterrenes, (11) and every tongue confess that Lord Jesus Christ exists in glory of a Father God !

(12) So then, my beloved, as you have everywhere been obedient, not only when in my presence, but much more now in my absence, work out your own salvation amid fear and terror, (13) for God is energising in you both to wish and to do for the sake of His approbation. (14) Do all without grudging and disputes, (15) so that you may become blameless and pure, beautiful children of God, in the midst of a deformed degenerate breed ; among whom you will appear like bright lights to the whole world, (16) possessing a reason for life, to my delight in Christ's day, for then I shall not have run for nothing or worked in vain. (17) But, however, even if I am exhausted in the sacrifice and service of your faith, yet I will rejoice and congratulate with you all ; (18) and you also be glad and congratulate me.

(19) But I hope in the Lord Jesus soon to send Timothy to you, so that I myself may be encouraged by hearing about you, (20) for I have no other fellow spirit who is so anxious for a knowledge of your affairs, (21) for they all seek their own business, not that of Jesus Christ. (22) But you know his worth, for he slaved with me in the Gospel like a son would for his father. (23) I hope, therefore, to send him for this as soon as I have ascertained about my affairs here. (24) And I am confident in the Lord that I also shall come soon. (25) And I have thought it necessary to send my brother and companion in work and war, Epaphroditos, who was your messenger and minister to my wants, (26) to you, for he was always longing for you, and was depressed because you had heard he had been sick. (27) And he was ill—very near to death. But God pitied him, and not only him, but me also, so that I might not have sorrow on sorrow. (28) Therefore I have sent him more willingly, so that seeing him again you may be glad, and I may also be more pleased. (29) So take him with every pleasure in the Lord, and hold such as him in honour, (30) because for the work of Christ he approached death, disregarding his life, so that he might accomplish your offering to my wants.

CH. 3.] (1) For the rest, my friends, be glad in the Lord. It is no trouble for me to write this to you, but safe for you. (2) Beware of the Cynics—take care of those foul livers ; beware of the concision. (3) For we are the circumcision who worship through a divine spirit and exult in Christ Jesus, and do not place confidence in a carcase ; (4) although I might also have confidence in a carcase. If any think well to trust in a carcase, I can much more ; (5) in eighth day circumcision, of the race of Israel, tribe of Benjamin, a Hebrew of Hebrews ; as respects ritual, a Pharisee ; (6) about zeal, persecuting the Church ; regarded and being in the ritualistic righteousness, blameless. (7) But what might have been a gain to me that I considered a loss for Christ. (8) Nay, further, I also consider them all to be a loss compared to the possessing of the knowledge of Christ Jesus my Lord, by which I lost everything, and consider it to be refuse if I can gain Christ (9) and may be found in Him, not possessing my ritualistic righteousness, but that through the faith of Christ ; the righteousness from God in the faith, (10) so as to know Him and the power of His resurrection and the association with His sufferings assimilating to His death, (11) so that any way I may attain to the resurrection that is from the dead. (12) Not that I have now attained it, or am now perfected, but I ran so that I might seize hold of it—and I was also laid hold of by Christ. (13) Brothers, I do not reckon myself to have won it, but one thing, forgetting the past, and straining to those in front I rush along the course for the prize of the supreme call of God in Christ Jesus. (15) Whoever, then, are perfect, let us intend this ; and if you think differently, may God reveal this to you. (16) Besides to what we have attained ; prepare yourselves for the same object, the same resolve.

(17) Become my imitators, brothers, and look out those who walk thus as you have our model. (18) For many conduct themselves, of whom I have often spoken to you, but now I say it weeping, as enemies of the cross of Christ, (19) whose end perdition, whose God their sensuality, and their glory is in their shame ; they think of what is on earth. (20) But our policy consists in possessing an object in heaven, from whence also we expect a Saviour, Lord Jesus Christ, (22) who will transform the body of our humility, making it like the body of His glory by the internal working of His power, and He will subject all to Himself.

CH. 4.] (1) Consequently, my loved and longed-for brothers, my delight and crown, stand in this way in the Lord, my beloved.

(2) I advise Euodia and I advise Snutukheh to agree together in the Lord ; (3) nay, I entreat you also, true husband, to take them together again, who assisted me in the Gospel, with Klementos and the rest of my companions, whose names are in the Book of Life.

(4) Rejoice in the Lord always ; again I say, Rejoice.

(5) Let your good conduct be known to all men. The Lord is near. (6) Never fret, but in all circumstances, with prayer and entreaty, with giving thanks, make your demands known before God ; (7) and the peace of God, surpassing all thought, will guard your hearts and thoughts to Christ Jesus.

(8) Further still, brothers, whatever is true, whatever is solemn, whatever is right, whatever pure, whatever lovable, whatever graceful, if anything virtuous and if anything honourable meditate on these. (9) And what you learnt, and accepted, and heard, and know by me, practise that, and the God of peace will be with you. (10) But I rejoiced greatly in the Lord, because now again you aroused yourselves to think about me ; about whom you thought before, but had no opportunity. (11) Not, however, that I speak through want, for I have learnt in whatever state I am to be master of myself. (12) I am experienced in want and plenty, and in all and everything I am initiated to superfluity and starvation. (13) I am equal to anything through my strengthener, Christ. (14) However, you have done well communicating with my affliction. (15) But you should also know, Philippians, that in the early days of the Gospel, when I left Macedonia, no church communicated with me, in thought of giving and receiving, except you alone, (16) and that in Thessalonika, both a first and second time, you sent to me. (17) Not that I seek for gifts, but I seek for the fruit that will increase to your account.

(18) But I now possess all and have abundance ; I am filled, having received by Epaphroditos your present—a sweet scent, an acceptable, pleasing offering to God. (19) And may my God satisfy all your wants according to His wealth and glory in Christ Jesus. (20) And to God and our Father the glory for ever and ever. Amen.

(21) In Christ Jesus salute all the saints. The brothers with me salute you. (22) All the holy salute you, especially those of the Emperor's household. (23) The grace of our Lord Jesus Christ be with your spirits. Amen.

To the Philippians, was written from Rome, and sent by Epaphroditos.

EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

CH. 1] (1) Paul, by the will of God an Apostle of Christ Jesus, and the brother Timothy, (2) to the holy and faithful brethren in Christ in Kollossea; grace and peace to you from our Father God.

(3) We give thanks to the God and Father of our Lord Jesus Christ, always praying for you, (4) having heard of your faith in Christ Jesus and the love which you have to all the Saints, (5) because of the hope laid up in the heavens, which you previously heard of in the argument for the truth of the Gospel, (6) which is presented to you and to the whole world, and is fruitful and growing; as also it is amongst you, from the day you heard and recognised the divine gift truly, (7) which you learnt from our dear fellow-servant Epaphras, who is your faithful minister of Christ, (8) and has shown to us your spiritual love.

(9) And, consequently, we, from the day we heard of it, have not ceased praying for you, and asking that you may be filled with the knowledge of His will with all wisdom. (10) and conducting yourselves worthy of the Lord in all nobility, fruitful in every good work, and improved by the knowledge of God; (11) being strong with all strength, by the power of His glory, to bear every hardship and trial, (12) giving thanks with grace to the Father, who brought us into the sharing of the inheritance of the holy in the light, (13) who has delivered us from the power of darkness and transferred into the kingdom of His beloved Son, (14) in whom we have this redemption—the freeing from sins: (15) who is the image of the unseen God, the first-born of all creation, (16) because by Him was created everything in the heavens and on the earth, the seen and the unseen, whether thrones or lordships, or governors or authorities, the whole were created through Him and by Him: (17) and He Himself was before all, and the whole was established by Him. (18) And He is the head of the body, the Church: who is the beginning, the first-born from the dead, so that He may Himself be the first over all. (19) For in Him He pleased all perfection should dwell, and through Him He will collect all again unto Himself, (20) having made peace by the blood of His cross, through Himself, whether on the earth or in the heavens. (21) And you were once alienated and estranged, through your mind being addicted to the practice of vice; (22) but now He has reconciled again, through the death of His corporal body, to place you before Himself holy and blameless and irreproachable, (23) if you remain fixed and firm to the faith, and change not from the hope of the Gospel that you have heard, which has been preached to all creation under the heaven, of which I, Paul, became a minister. (24) Now I rejoice for your sakes in my sufferings, and I would fill up in my flesh the extreme of Christ's affliction, for the sake of His body—the Church, (25) of which I became a minister by appointment given to me for you from God, to accomplish the divine intention, (26) the secret hidden from the ages and from the nations, but now displayed to His saints, (27) by whom God willed to make known amongst the heathen what is the wealth of the glory of this secret, which is Christ, the hope of that glory for you, (27) whom we proclaim, warning every man and teaching every man in all wisdom, so that we may present each one perfect to Christ Jesus; (29) for which I also strive, struggling, according to His energy working powerfully in me.

CH. 2] (1) For I wish you to know how great an agony I have for you, and these in Laodikia, and whoever have not seen my bodily presence, (2) so that their hearts may be comforted, united in love and all the wealth of the full conviction of reason, in comprehending the secret of God, (3) in which are all the treasures of philosophy and

knowledge hidden. (4) I say this, indeed, so that no one may delude you by plausibility. (5) For if I am corporally absent, yet in feeling I am with you, rejoicing and seeing your order and the stedfastness of your faith in Christ.

(6) As then you have received the Lord Jesus Christ, walk with Him, (7) rooted and founded on Him, and secured in the faith which you were taught, with thankfulness increasing in it.

(8) Look out for fear anyone should mislead you by means of the philosophy and empty tricks of human tradition, following the guideposts of the world, and not in accordance with Christ. (9) Because in Him resides bodily every perfection of the Divinity. (10) and you are completed in Him, who is the head of every power and authority. (11) To whom also you were circumcised by an unmechanical circumcision, by stripping from the body sensual sins, in the Christian circumcision, (12) when you were buried with Him in the baptism, by which also you were raised together through the faith in the divine energy which raised Him from amongst the dead.

(13) And you, being dead in transgressions and the uncircumcision of your sensuality, He restored to life together with Him having forgiven to us all those transgressions; (14) having washed out the record, with the decrees which were against us, and taking them from antagonism He nailed them to the cross. (15) Having stripped the Powers and Authorities, He exposed them publicly—Leading them in triumph to Himself. (16) Therefore let none condemn you about food, and about drink, or in respect of a feast, or new moon, or sabbath, (17) which were a shadow of the future—but the substance belongs to Christ. (18) Nor let any designedly trick your judgment into dejection and worship of the angels, prying into what he has not seen, made vain by his sensual mind, (19) and not mastering the Head, from which all the body, through its joints and bonds arranged and invigorated, grows up with the Divine growth.

(20) If with Christ you died from the order of the world, why, as though living in a world are you being prescribed to "not handle, (21) neither taste, nor touch," (22) what absolutely perishes in the use—conformably with human commands and teaching. (23) In which there is certainly an idea of having prudence in repression of appetite and meekness, and disregard of the body, in paying it no honour by sensual gratification.

CH. 3] (1) If however you were raised with Christ, seek above where Christ is seated on the right hand of God. (2) Think about heavenly, not earthly things, (3) for you died, and your life is hidden with Christ in God. (4) So when Christ, our life, appears, then also you will be displayed in glory with Him. (5) Therefore destroy these parts of yourselves on the earth; fornication, filthiness, passion, vile lust, and greediness, for it is idolatry, (6) through which the anger of God comes upon the sons of riot, (7) amongst whom you walked once when you lived in them. (8) But now you reject the whole; rage, lust, filth, blackguardism, abuse with your mouth. (9) Do not lie to each other. Put off the old man with his practices, (10) and put on the new, that renewed in knowledge, the very picture of its Creator; (11) where no one is Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, slave, freeman—but Christ, the whole, and in all.

(12) Therefore put on as chosen of God, holy and beloved, gentle feeling, usefulness, quietude, mildness, forbearance, (13) supporting one another, and forgiving mutually, if anyone should have a quarrel against another; just as Christ forgave you, you should do. (14) But above all these, love, which is a bond of perfection. (15) And let the peace of God preside in your hearts—for you were called to be a united body—and be thankful.

(16) Let Christ's reason live richly in you with all wisdom. Teach and instruct yourselves with psalms and hymns, and spiritual songs, in your delight singing in your hearts to the Lord. (17) And in all that you do in word, or in deed, be all in the name of the Lord Jesus, giving thanks to the God, and Father, through Him.

(18) Let the wives be obedient to their husbands, as is right in the Lord. (19) Let the husbands love their wives, and be not bitter with them. (20) Children should obey their parents in everything, for that is pleasing before the Lord. (21) Fathers, do not worry your children, and break not their spirits.

(22) Slaves, obey your bodily masters in all; not in false pretence, like flatterers, but with honesty of heart, fearing God. (23) And in all you do, work from your souls, as for the Lord, and not for men, (24) knowing that you will from the Lord receive the reward of the inheritance; for you work for the Lord Christ. (25) But for the wrongdoer there will be stored up the evil he has done, and there is no flattery.

CH. 4] (1) Masters, grant justice and right to your slaves, because you know that you have a Master in heaven.

(2) Persevere with prayer, keeping guard in it with thanks, (3) particularly praying for us, so that God may open to us a door of eloquence to speak the secret of Christ, for which also I am imprisoned, (4) so that I may display it as it becomes me to speak.

(5) Conduct yourselves with prudence toward those outside, buying the opportunity. (6) Let your discourse everywhere be seasoned with grateful salt, knowing how you ought to be distinguished from others. (7) Tukhikos, the dear brother and faithful minister and fellow servant in the Lord, (8) will inform you about my affairs, whom I have sent to you for this very purpose, so that I may know your circumstances, and that he may comfort your hearts, along (9) with our faithful and beloved brother Onesimos, who belongs to you ; they will tell you about everything here.

(10) Aristarkhos, my companion, sends regards to you, as well as Markos, the cousin of Barnabas (about whom you have received order ; if he should come your way you are to receive him). (11) And Jesus, called Justus, who alone of the circumcised, worked along with me for the kingdom of God. They were a comfort to me.

(12) Epaphras, a servant of Jesus Christ from yourselves, sends regards to you : he strives always for you in prayer, so that you may stand perfect and complete in all the will of God. (13) For I can witness for him that he has a great zeal for you, and those in Laodikeia, and for those in Hierapolis.

(14) Demas, and Luke, the beloved physician, send regards to you. (15) Give regards to the brothers in Laodikeia and to Nymphas and to the congregation in his house. (16) And when this letter has been read among you, make it also to be read in the congregation at Laodikeia, as that from Laodikeia you also should read. (17) And say to Arkhippos, Take care of the office which you have accepted from the Lord, so as to fulfil it.

(18) The regards of Paul by my own hand. Remember my bonds. Grace be with you.

To the Colossians, was written from Rome and sent by Tukhikos and Onesimus.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CH. 1] (1) Paul, and Silvanus, and Timothius, to the Church of Thessalonía, in God our Father, and Lord Jesus Christ, grace and peace to you from God our Father, and Lord Jesus Christ. (2) We give thanks to God always about you, making mention of you continually in our prayers, (3) remembering your faithful work, and loving labour, and your hopeful endurance in the path of our Lord Jesus Christ, before our God and Father; (4) recognising dear friends, your selection by God. (5) Because our Gospel came not as mere talk amongst you, but with power and a holy spirit, and a great result. And both in yourselves and through yourselves you know what we were. (6) And you became imitators of us and of the Lord, accepting the idea in great suffering, with the delight of a holy spirit, (7) so that you were models to all the believers in Macedonia and Akhaia; (8) for the idea of the Lord flowed not only throughout Macedonia and Akhaia, but into all parts your faith towards God extended, so that we had no need to speak anything, (9) for those about us announced what a rush we made into you, and how you turned from your idols to God; to serve a living and true God, (10) and to await for His Son from the heavens, whom He raised from the dead—Jesus, our deliverer from the terror of the future.

CH. 2] (1) For you yourselves, brothers, know that our assault upon you was not useless. (2) But although previously tortured and insulted by Philippi, as you know, we were bold enough in our God to speak to you in great agony the Gospel of God. (3) For our exhortation is not from imposture, neither with corruption, nor with deceit; (4) but as we have been proved under God to be believers in the Gospel, so we speak, not as pleasing men, but, on the contrary, for the God that probes our hearts. (5) For we never were flatterers in talk, as you are aware, nor hypocritical seekers of wealth; witness God: (6) neither seeking honour from men, either from you or from others, although able to assert our dignity, as Apostles of Christ. (7) We were instead as gentle in the midst of you as a mother fondling her child. (8) We loved you so much we thought good not only to give you the Gospel of God, but also our own lives, you became so dear to us. (9) For you may remember, brothers, our labour and toil; we worked night and day, so as not to be any burden to you, when we preached the Gospel of God amongst you.

(10) You and God are witnesses how purely and righteously and blamelessly we were with you, believers; (11) for you are aware that as a father does his own children, so we encouraged and cheered each one of you, (12) and begged of you to conduct yourselves worthy of the God who called you into His Kingdom and glory. (13) And for this, especially, we thank God for ever, that having received a reason for listening to us about God, you accepted it, not as a human idea, but as it truly is, a Divine idea, and which operates upon the believers among you. (14) For you are become like the members of the churches of God in Christ Jesus in Judea, brothers, since you suffer the same from your own people as they from the Jews, (15) who worried to death the Lord Jesus and the prophets, and drove us out and are displeasing to God and contrary to all men, (16) prohibiting us to tell to the heathen that they could be saved, everywhere filling up their sins; but their fury will come on themselves at last.

(17) But, we brothers, having been separated from you for the space of an hour in person, not in heart, we have striven very eagerly, with great desire to see your face. (18) Indeed we wished to come to you, that is I, Paul, on two occasions, but Satan hindered us. (19) For what is our hope, or joy, or wealth of triumph, if you are not, before our Lord Jesus when he will appear? (20) You certainly are our glory and delight.

CH. 3] (1) So, enduring it no longer, we decided to be left alone in Athens, (2) and sent Timothy, our brother and minister of God and fellow-worker in the Gospel of Christ, to strengthen you and encourage you about your faith, (3) so as not to be shaken by these sufferings, for you are aware that we are exposed to them; (4) for, indeed, whilst we were with you we foretold you there would be troubles, and, as you see, they have come.

(5) Consequently, without delay, I have sent to learn about your faith, lest the tempter had over-tried you, and that our work had been for nothing. (6) But when Timothy came from you to us and reported the good news to us of your faith and love, and that you always had a pleasant memory of us, wishing to see us the same as we do you, (7) then we were comforted, brothers, by you, by your faith, for all our hardship and suffering. (8) For now we live, if you stand in the Lord. (9) For what thanks can we return to God about you, for all the delight with which we rejoice for you before our God? (10) Night and day earnestly wishing to see your face and to supply the requirements of your faith. (11) May our God and Father Himself and our Lord Jesus facilitate our journey to you. (12) And may the Lord make you full and overflowing with love to one another and to all, as we indeed are to you, (13) to establish your hearts in spotless holiness before our God and Father in the appearance of our Lord Jesus with all His Saints!

CH. 4] (1) Therefore for the rest, brothers, we ask and exhort you in the Lord Jesus, that since you learnt by us how you ought to conduct yourselves and please God, so you may progress further, (2) for you know what commands we gave you coming from the Lord Jesus. (3) For this is the will of the God who purified us, for you to keep from fornication, (4) that each of you should know how to keep his own vessel in purity and honour, (5) not in a passion of lust like the heathen do, who know not God; (6) neither to outrage nor deceive your brother in this matter, for there is an avenging Lord for all these, as we indeed told and bore witness to you. (7) For God called you not to uncleanness, but to purity. (8) Consequently, it is quite certain the outrages outrages not man but God, who gave His holy spirit to us.

(9) But of brotherly love you have no need for writing to you, for you yourselves are divinely instructed to love one another, (10) and indeed you practise it to all the brethren who are in all Macedonia. But we beg you, brothers, to proceed further: (11) and be ambitious of quietude and to attend to your own affairs and to work with your hands as we before taught you, (12) so that you may be well conducted before the outsiders, and have need of nothing.

(13) But we wish you not to be ignorant, brethren, about the sleepers, so that you may not grieve like the rest, they not having a hope. (14) For if we believe that Jesus died and rose again, in the same way God also will bring again through Jesus the sleepers with Him. (15) For we say this to you by a Divine revelation, that we the living, the survivors until the appearance of the Lord, will not surpass the sleepers; (16) for the Lord Himself in command, with the voice of an archangel, and with a signal from God, will come down from heaven, and first the dead in Christ will arise, (17) then we, the living remnant, shall be carried up in clouds for an introduction by the Lord, into the eternal condition, and then we shall always be with the Lord; (18) therefore comfort one another with these reasons.

CH. 5] (1) But about the times and the seasons, brothers, there is no need to be writing to you; (2) for yourselves know well enough the Lord's day comes like a thief at night. (3) For when they say, Peace and security, then suddenly destruction leaps on them, like the agony on a pregnant woman, and they cannot escape. (4) But you, brothers, are not in darkness, so that that day should seize you like a thief, (5) for you are all sons of light and sons of day; we are neither night nor darkness. (6) Consequently we do not sleep like the rest, but we keep watch and are sober; (7) for the sleepers sleep at night and the drunkards are drunk at night. (8) But we, being of day, are sober, clothed in a breastplate of faith and love, and helmeted with a hope of salvation; (9) for God appointed us not for lust, but, on the contrary for the acquisition of salvation through our Lord Jesus Christ, (10) who died for our sakes, so that, whether watching or sleeping, we may live together with Him. (11) Therefore encourage one another, and edify one another in this way, as you indeed do.

(12) And we request you, brothers, to recognise those labouring among you, and leading you in the Lord, and instructing you, (13) and esteem them with special love, because of their work. Be at peace with yourselves; (14) but we beg of you, brothers, correct the disorderly, encourage the timid, help the weak, forbear with all.

(15) Guard against any returning wrong for wrong to anyone; on the contrary, always follow good, both to one another and to all. (16) Always be cheerful; (17) pray

continually ; (18) give thanks for everything, for this is God's will for us in Christ Jesus. (19) Repress not the spirit, (20) nor despise preaching ; (21) but, examining everything, secure the noble, (22) and refrain from all that appears base. (23) And the God of peace Himself purify you perfectly, and keep your spirit and the soul and body spotless in the presence of our Lord Jesus Christ. (24) He who called you is faithful, and He will effect it.

(25) Pray for us, friends. (26) Give regards to all the brotherhood with a holy salutation. (27) I charge you by the Lord to make this letter known to all our friends.

(28) The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CH. I] (1) Paul, and Silvanos, and Timotheos, to the Church of Thessalonica in our Father God and Lord Jesus Christ, (2) grace and peace to you from Father, God, and Lord Jesus Christ. (3) We ought rightly to give thanks to God always about you, friends, because your faith grows and love fills all of you mutually, (4) so that we ourselves boast in the congregations of God about your obedience and fidelity in all your persecutions and afflictions that you are enduring, (5) as a proof of the right discrimination of God in disciplining you for the divine kingdom, for the sake of which you suffer. (6) It will be also right with God to return to your afflictors affliction; (7) and to you, the afflicted, release along with us at the manifestation of the Lord Jesus from heaven, with His powerful messengers, (8) in burning flame giving judgment to those not perceiving a God, and to those not attending to the glad tidings of our Lord Jesus; (9) whose punishment shall be eternal ruin from the presence of the Lord, and from the glory of His might, (10) when He will come to be glorified by His Holy and admired by all His believers, when He will confirm our testimony before you in that day.

(11) With a view to which we always pray for you, so that you may be worthy of the inheritance of our God, when He will accomplish with power all His beneficent and faithful work; (12) so that the name of our Lord Jesus may be glorified in you, and you in Him according to the grace of our God and Lord Jesus Christ.

CH. 2] (1) But we entreat you, brethren, regarding the appearance of our Lord Jesus, and of our gathering together by Him, (2) not to be easily shaken or terrified from your senses, neither by spirit, nor by word, nor by any letter presented as from us, as though the day of Christ were near. (3) Let no one cheat you by any such means. For the apostacy must come first, and the man of the sin, the Son of Destruction must be revealed, the conqueror over all called Divine or honoured. (4) So that He seats Himself in the temple of God, proclaiming that He Himself is a God. (5) Do you not remember that whilst we were with you we told you this? (6) And now you know the hindrance to His development till the time for him. (7) For the mystery of that lawlessness already works; only the restrainer yet for a time intervenes, (8) but he will be removed, and the outlaw will be discovered, whom the Lord Jesus will destroy by the spirit of His mouth, and rout by the manifestation of His presence. . . (9) This outlaw's arrival will be accompanied by the energy of the Devil, with all power and signs and terrors of falsehood, (10) and with all the deceit of injustice among the wretched who accepted not the love of the truth, so as to save themselves. (11) And, because of this, God will send to them an energy of error, for themselves to make the lie credible; (12) so that everyone might condemn those not crediting the truth, but who instead give approbation to the false.

(13) But we find it our duty to give thanks to God always about you, dear brothers, loved by the Lord, because God brought you from the first into salvation, by purity of spirit and confidence of the truth (14) into which He called you, through our good message, to acquire glory for our Lord Jesus Christ. (15) Therefore, brothers, stand and secure the charge which you accepted, either by our speech or letter. (16) And our Lord Jesus Christ Himself, and God the Father of us, who loved us and gave an eternal comfort and pure hope as a gift, encourage and (17) sustain your hearts in every good work and word.

CH. 3] (1) For the rest, friends, pray for us, so that the teaching of the Lord may run and be glorified, as it is among you; (2) and so that we may be released from bad and

wicked men, for the faith is not with all. (3) But the Lord is faithful, who will strengthen you and guard you from the wicked. (4) And we are confident in the Lord about you, that what we have said you both do and will do ; (5) and may the Lord guide your hearts into the love of God and into the patience of Christ.

(6) But we advise you, brothers, in the name of the Lord Jesus Christ, abandon every brother conducting himself idly, and not according to the directions which he received from us. (7) For yourselves know how to imitate us rightly, because we were not idle among you, (8) nor did we eat unpurchased bread supplied by anyone ; but instead we worked night and day with labour and toil, so as not to be a burden to any of you. (9) Not because we had no authority, but so that we might give a pattern to you, that you might imitate us. (10) And besides, when we were with you we commanded this to you, that if anyone would not work he should not be fed. (11) For we hear of some going loose among you, never working, but trifling. (12) But we order and direct such in the Lord Jesus Christ that they should quietly earn the bread they eat themselves. (13) And you, my friends, do not abstain from doing good ; (14) but if anyone does not obey our order by this letter, note him, and do not associate with him, so that he may reform. (15) However, do not regard him as an enemy, but rather correct him like a brother.

(16) But may the Lord of peace Himself give you peace in every form. The Lord be with you all. (17) The signature by my own hand, Paul which is my sign in every letter, I write thus. Amen.

(18) The grace of our Lord Jesus Christ be with you all.

The Second to Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CH. 1] (1) Paul, an Apostle of Christ Jesus, by the appointment of God our Saviour, and of Christ Jesus our hope ; (2) to Timothy, a true son in faith, grace, and mercy, peace from our Father God and Christ Jesus our Lord.

(3) I requested you to remain in Ephesus when I went into Macedonia, so that you should give order to some not to teach false doctrine, (4) nor to investigate legends and interminable genealogies, which questions impede rather than expedite the work of God in the faith. (5) Whilst the object of its teaching is love from a pure heart and good conscience and unpretended faith ; (6) some missing which have wandered into silly discussion wishing to be legislators, (7) but not understanding either what they say, nor about what they are asserting. (8) But we know how beautiful the law is if any one makes use of it lawfully ; (9) knowing this, that law is not opposed to the righteous, but to the wicked and disorderly, and sinners ; to the unholy and depraved, to outragers of father and mother ; (10) to murderers, fornicators, to manstealers, to liars, to perjurers, and if there is anything contrary to healthy teaching it opposes it, (11) according to the Gospel of the glory of the merciful God, as I myself have believed it. (12) I hold an office from Christ Jesus our Lord, who empowered me, because He thought me faithful, appointing me to a ministry ; (13) though I was before an abuser, and persecutor, and brutal—however I found pity, because I had done it unknowingly in want of faith. (14) And the bounty of our Lord, with the faith and love which are in Christ Jesus, was excessive. (15) It is a right thought and worth full reception that Christ Jesus came into the world to save sinners, of whom I myself am greatest. (16) Consequently I found pity, so that Christ Jesus might conspicuously display in me His whole long forbearance, to serve as an intimation to posterity, to trust in Him for eternal life. (17) But to the King of eternity, imperishable, invisible, the only wise God is honour and glory through the ages of the ages assuredly. (18) I deposit with you this command, son Timotheios, subsequent to the former instructions for you, so that in them you may fight the noble war, (19) having faith and a good conscience, which some having sailed away from, have shipwrecked their faith ; (20) of whom are Humanios and Alexandros, whom I have delivered to the enemy, so that they may be taught not to blaspheme.

CH. 2] (1) Therefore I command, first of all, that supplications, prayers, intercessions, thanksgivings, should be made for all men ; (2) for kings and all of those in authority, so that we may pursue an open and peaceful life, in perfect reverence and respect. (3) For this is noble and acceptable in the sight of our Saviour God, (4) who wishes all men to be saved and to come into a recognition of truth.

(5) For God is One ; and the Intermediary between God and men is One—the Man—Christ Jesus ; (6) who gave his own self a ransom for the sake of all ; (7) who brought the proof at the right time, of which I was appointed a herald and messenger (I speak truth, I am not lying), a teacher of nations in the faith and truth. (8) I order, therefore, prayer to be made for those men in every place, raising innocent hands free from anger and dispute.

(9) Let women clothe in befitting dress with dignity and tidiness, to beautify themselves, not with wreaths and gold or jewelled bracelets, or expensive robes, (10) but, instead, what befits woman professing devotion, with acts of benevolence. (11) Let a woman learn in silence in all obedience, (12) and permit not a woman to teach or to dominate a man, but to be quiet. (13) For Adam was formed first, Eve second. (14) And Adam was not deceived, but the woman having been deceived came into transgression, (15) but will be saved because of the childbearing, if she continues in faith and love, and purity along with modesty.

CH 3.] (1) This idea is right, that if anyone seeks a superintendency he desires a noble work. (2) The overseer however should be unassailable, a man of one woman, watchful, sober, orderly, hospitable, educated; (3) not a drunkard or pugilist, not an extortioner; gentle, not contentious; (4) not avaricious; regulating his own house well keeping his children in obedience with all propriety. (5) For if anyone does not know how to govern his own family, how can he organise the church of God? (6) Not a new convert, lest inflated he should fall with the fault of the devil, being stupefied by pride. (7) And he ought also to have a fair reputation with the outsiders, so that he may not fall into reproach and the devil's trap.

(8) Officers likewise should be grave; not deceitful, nor addicted to much wine, (9) but preserving the mystery of the faith with a clean conscience. (10) And let these be examined first; afterwards, being proved irreproachable, they may officiate. (11) Their wives as well should be grave, not slanderers, watchful, faithful in everything.

(12) The ministers must be husbands of a single woman, and governing their children and their own houses well; (13) for they who have served nobly acquire to themselves an honoured station, and much freedom of speech in the faith which is with Christ Jesus.

(14) I write these hoping soon to come to you; (15) and so that if I should delay you might know how to be regulating in a Divine house such as a church of a living God is, a pillar and support of the truth;—(16) and the mystery of our religion is uncontradictably great—God shown in a body, proved righteous in spirit, seen by messengers, proclaimed among the nations, believed on in the world, received up into glory!

CH. 4.] (1) However, the Spirit expressly says that in after times some will turn away from the faith, addicting themselves to wandering spirits and to teachings of demons. (2) Teaching lies in hypocrisy, burning up their own conscience, (3) hindering marriage, abstaining from foods which God created to be consumed with thankfulness by the faithful, and recognisers of the truth. (4) Because all created by God is good, and nothing is worthless if received with thankfulness, (5) for it is purified through the word and blessing of God. (6) You will be a good officer of Jesus Christ suggesting these things to the brothers, and feeding yourself with the reasons for the faith, and the good instruction which you have followed; (7) but avoid degrading and silly tales, and exercise yourself in holiness, (8) for bodily exercise is worth little; but holiness is valuable for everything, having the promise of the present life and of the future. (9) A reliable thought, and worthy of acceptance by all; (10) for on account of it we labour and are abused, because we trust on a living God, who is a Saviour of all men, especially of faithful.

(11) Command and teach these things.

(12) Let none despise you for your youth; but instead become a model for the faithful, in speech, in conduct, in love, in faith, in purity.

(13) Till I come proceed with instruction, with exhortation, with teaching. (14) Do not neglect the gifts you possess, which were given to you for preaching, after laying on of the hands of the elderhood. (15) Take special care of these; stand in them, so that your industry may be shown to all. (16) Pay respect to yourself and to the teaching. Continue in them; for doing so you will both save yourself and your hearers.

CH. 5.] (1) Reprove not an old man, but instead advise him as a father; the young men like brothers; (2) the old women as if mothers; the young women as though sisters, with all purity.

(3) Honour widows, those who are widows. (4) But if any widow has children or relatives they must learn first to treat religiously their own house and to restore again to their parents, for that is acceptable in the presence of God. (5) But she who is a widow and desolate should earnestly hope for God, and continue with supplications and with prayers night and day; (6) but the self-indulgent are in a living death. (7) Advise these, so that they may reform. (8) But if any do not provide for themselves and especially for their families, they have repudiated the faith and are worse than an unbeliever.

(9) Let a widow be catalogued if of not less than sixty years of age; a woman of one man; (10) testified of by good works; if she brought up children; if she received strangers; if she washed holy feet; if she helped the distressed; if she followed every good work. (11) But reject younger widows, for whenever they wish to marry they will turn their backs on Christ. (12) They are censurable because they despise their first faith. (13) And besides they learn idleness, going about the houses; and not only are idle, but, further, become detractors and meddlers, speaking what they ought not. (14) I order, then, young women to marry, to bear children, to mind house: never to give an excuse to the enemy for reproach. (15) For some have already turned to go after Satan.

(16) If any believing man or woman has widows let him provide for them, and not burden the Church, so that those who are widows may be helped.

(17) Let the elders who govern skilfully be considered worthy of double honour, especially those engaged in discourse and teaching; (18) for the Scripture says, "Muzzle not the thrashing ox," and "The workman deserves his wages."

(19) Receive no accusation against an elder, unless by two or three witnesses. (20) Reprove those who sin in the presence of all, so that the rest may fear. (21) I charge you in the presence of God and of Christ Jesus, and of the chosen angels, that you observe these rules free from prejudice, never acting from partiality. (22) Never lay hands precipitously on any, neither participate with other men's sins; keep yourself pure.

(23) Drink water no longer, but take to a little wine, because of the stomach and your excessive weakness. (24) The faults of some men are evident; they come out into observation, but in others they have to be sought after. (25) Just the same also the good qualities are obvious, and what are not cannot be hidden.

CH. 6] (1) Whoever are under bond of slavery let them consider their own masters worthy of all honour, so that the name of God and His teaching may not be reviled. (2) But those who have believing masters let them not despise them because they are brothers; but rather let them work better, because they are faithful and beloved, and they will receive a return for their good conduct. Teach and advise this. (3) If anyone teaches the contrary, and does not agree to sound reasons, to those of our Lord Jesus Christ, and to the teachings of religion, he is stupid and understands nothing, (4) but is mad about discussions and wordy wars, from which come envy, strife, abuse, bad suspicions, (5) disputes of depraved men, corrupting the mind and perverting from the truth, by adopting the idea that piety is a mere trade. (6) Yet piety with contentment is a great acquisition. (7) For we brought nothing into the world, nor are we able to carry anything out; (8) then having food and clothing let us be satisfied with them. (9) But those who design to be rich fall into a trial and snare, and many senseless and ruinous desires, which sink the men into loss and destruction; (10) for the love of money is a root of all these evils, some raging for which have wandered from the faith and surrounded themselves with many distresses.

(11) But fly these, man of God, and follow righteousness, holiness, faith, love, endurance, gentleness. (12) Strive the noble struggle of the faith; seize hold of the life eternal to which you are summoned; and confess the noble profession before many witnesses. (13) I charge you before the life-giving God of all, and of Jesus Christ, who bore testimony with his noble profession before Pontius Pilate, (14) keep the command yourself purely, unblameably, until the appearance of our Lord Jesus Christ, (15) who will show at the right time, the Blessed and only Potentate, the King of Kings, and Lord of Governors, (16) the only possessor of Deathlessness, inhabiting an unapproachable light, which none of men has seen or is able to see, to whom is eternal honour and power. Amen.

(17) To the rich in the present age I advise not to think too highly, nor to trust upon an uncertain wealth, but on the God who has prepared for us all wealth for enjoyment,---(18) to do good, to enrich themselves with good deeds, to be liberal, affable, (19) and to lay up for themselves a noble foundation for the future so that they may acquire the Eternal Life.

(20) Timothy, guard the trust; avoid the common frivolities and objections of the false Philosophy. (21) which some proclaiming, have stumbled over the Faith. Grace be with you. Amen.

The first to Timothy was written from Laodicea, which is the metropolis of Paktine Phrygia.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CH. 1] (1) Paul, an Apostle of Christ Jesus, through the Will of God, for the publication of the life which is in Christ Jesus, (2) to dear son Timothy: grace, pity, peace, from our Father God and Lord Jesus Christ.

(3) I owe thanks to the God whom I worship from my ancestors in a pure conscience, that I unceasingly remember you in my supplications night and day, longing to see you (4) when I remember your troubles, so that I may be filled with joy. (5) I am reminded of your sincere faith, which lived before in your grandmother Lois, and in your mother Eunikeh, and which I am confident is also in you. (6) For which reason I remind you to renew the fire of the gift of God which you possess through the laying on of my hands. (7) For God gave not to us a spirit of weakness, but of vigour, and love, and discretion. (8) Therefore be not ashamed of the evidence of our Lord, nor of me His prisoner; but, on the contrary, let us bear suffering together for the Gospel, in accordance with the divine power, (9) who saved and appointed us to a holy vocation, not because of our own skill, but for a special purpose, and gift, decided before the periods of the epochs to be given to us in Christ Jesus. (10) and now displayed through the manifestation of our Saviour Jesus Christ, who destroyed death and throws light upon life and incorruptibility through the Gospel. (11) With this object I was appointed a herald, and messenger, and teacher of nations, (12) and for this reason I suffer what I do. However, I am not ashamed, for I know to whom I have trusted, and am confident that He is able to guard my trust in that day. (13) Take a draught of the health-giving ideas, which you have heard from me, about the faith and love which is in Christ Jesus, (14) who will guard the noble deposit by a holy spirit living in us. (15) You know this, that all in Anatolia have repudiated me, among whom are Phgelos and Ermogenes. (16) May the Lord give mercy to the house of Onesiphorus, for he often encouraged me and was not ashamed of my imprisonment; (17) but, arriving in Rome, he eagerly sought me out and found me. (18) May the Lord grant to him to find mercy before the Lord in that day; and how well he administered in Ephesus you know.

CH. 2] (1) You, then, my son, be strengthened with the gift that is from Christ Jesus. (2) and what, with many proofs, you heard of by me, Deposit it with faithful men who may be competent to teach others. (3) Suffer hardship like a noble soldier of Christ Jesus. (4) A campaigner never involves himself with the affairs of life, so that he may please his commander. (5) And if anyone contends for a prize, he is not decorated unless he contends according to rule. (6) The working farmer ought to eat first of his crops. (7) Comprehend what I say; for God has endowed you with good sense. (8) Remember that Jesus Christ of the seed of David has arisen from amongst the dead, as taught by my Gospel, (9) for which I suffer trouble, even to imprisonment like a criminal; but the idea of God is not imprisoned. (10) Consequently, I endure all this for the sake of the selected, so that they may also gain that salvation with eternal glory that is in Christ Jesus. (11) This reasoning is good; for if we suffer together, we shall also live together; (12) if we endure, we shall also reign together; if we deny, he also will deny us; (13) if we are unfaithful, His faith continues, for He is not able to repudiate Himself. (14) Remind them about these, bearing witness in the presence of the Lord not to quarrel over words, useful for nothing except, perhaps, to pervert the listeners. (15) Exert yourself to stand approved with God, as a skillful workman, shaping the reason for the truth properly. (16) But step aside from the corrupting phrase-makers, for they will progress to more impiety, (17) and their argument eats like a gangrene. Humeneios and

Philetos belong to them, (18) who have missed the mark about the truth, saying the resurrection has already come, and have overthrown the faith of some. (19) However, the firm foundation of God stands possessing this assurance, "The Lord knows those who are His," and "Let everyone named by the name of the Lord turn away from wickedness."

(20) But in every Great House there are not only gold and silver furniture, but also wooden and earthenware; and those, indeed, for distinguished, but these for ordinary use. (21) If, however, from amongst them any purifies itself, it will be an article for distinction, consecrated and useful to its Master, ready for any good work. (22) But fly from the lusts of youth, and pursue righteousness, faith, love, peace, towards those who call on the Lord out of a pure heart.

(23) And forbid foolish and uninstructional discussions, knowing that they breed quarrels; (24) and a servant of the Lord ought not to be quarrelsome, but to be mild before everything, (25) instructive and forbearing, with suavity correcting his opponents; for perhaps God may give to them a change of mind towards acknowledgment of truth, (26) and on awakening they may disentangle themselves from the net of the Devil, escaping from that to their own control.

CH. 3] (1) Know this, however, that in the later days there will be dangerous periods; (2) for men will be lovers of self, avaricious, empty, pretentious, blasphemous, disobedient to parents, ungrateful, senseless, (3) without parental affections, implacable, calumniators, profligate, inhuman, without love of goodness, (4) traitors, reckless, stupid, pleasure lovers instead of God lovers; (5) having an appearance of piety, but rejecting its power: but turn away from these. (6) The creepers into houses come from them, and capture weak women loaded with sins, agitated by various lusts, (7) everywhere learning and never able to arrive at the recognition of truth. (8) But in the same way as Jannes and Jambres resisted Moses, thus also these men of depraved mind, indifferent about the faith, resist the truth. (9) But they shall not blunder for long, for their senselessness will be clear to all, as that of those became. (10) But you followed my teaching, with the instruction, the guidance, the resolution, the faith; the forbearance, the love, the endurance, (11) under the persecutions and in the sufferings which assailed me in Antiokhia, and in Ikonium, and in Lystra, from all which persecutions the Lord rescued and delivered me. (12) But, however, all those who wish to live religiously in Christ Jesus will be persecuted; (13) Whilst depraved men and howlers will blunder on to worse, deceived and deceivers. (14) But remain yourself in what you learnt, and believed, knowing from whom you learned, (15) and that from an infant you have known the Holy Scriptures, the power philosophising you into salvation through belief in the teaching of Christ Jesus. (16) And all divinely inspired Scripture is profitable for instruction, for consolation, for correction, and for training in righteousness; (17) so that the man of God may be a noble man, ready for every good action.

CH. 4] (1) I, therefore, call to you before the face of God and Christ Jesus, who will come to judge living and dead, at the manifestation of Himself and His Kingdom, (2) proclaim the design, attend to it conveniently or inconveniently; reprove, examine, advise with perfect forbearance and skill. (3) For there will be a time when they will not endure healthy teachings, but, according to their own desires, they will heap up to themselves doctrines tickling the hearing, (4) and they will turn away their attention from the truth, but will trust upon fictions.

(5) But keep your guard amongst all; bear hardship, do the work of a messenger of good; do your own duty, (6) for I am already grey headed, and the time of my release is near. (7) I have run the glorious race, I have completed the chase, I have secured the faith. (8) For the rest there is reserved for me the Crown of Righteousness, which the righteous Judge, the Lord, will give me in that day, and not only to me but also to all who desire His appearance.

(9) Try to come to me soon, (10) for Demas has left me, loving the present world, and has proceeded to Thessalonica; Kreskens to Galatia; Titus to Dalmatia; (11) Luke is with me alone. Taking up Markus, bring him with you, for he is very useful in service to me, (12) and I have sent Tukhikos into Ephesus.

(13) Bring the cloak which I left behind with Karpos, in Troas, and the books, but especially the parchments bring when you come.

(14) Alexander the smith displayed much ill-will towards me; may the Lord restore to him according to his own acts; (15) and you take care of him, for he was strongly opposed to our teachings.

(16) In my first defence no one supported me, but, on the contrary, all abandoned me; let it not be reckoned against them. (17) But the Lord stood with me and filled me with power, so that through me the public proclamation was accomplished, and all the

heathen heard, and I was delivered from a lion's mouth. (18) And the Lord will deliver me from all attempts of the wicked, and will save for His heavenly kingdom. To Him glory for ever and ever. (19) Regards to Priska and Aquila, and the house of Onesiphoros. (20) Erastos stayed in Corinth, but I left Truphonios sick in Miletus.

(21) Try to come before winter. Eubulos, and Pudens, and Linus, and Klaudia, and all the friends sends regards to you. (22) The Lord Jesus Christ be with your spirit. Grace be with you.

The second to Timothy, the first appointed Bishop of the Ephesian Church, was written from Rome, when Paul appeared the second time before the Emperor Nero.

EPISTLE OF PAUL THE APOSTLE TO TITUS.

CH. 1] (1) Paul, a servant of God, but an Apostle of Jesus Christ, to promote the faith of the elect of God, and acknowledgment of truth and piety, (2) with hope of an eternal life, which the unlying God promised long ages ago, (3) but has displayed His idea at its proper season. For the proclamation of which I was appointed by an injunction of God our Saviour; (4) to Titus, a faithful son in a mutual faith, grace and peace from our Father God and Christ Jesus our Saviour.

(5) I left you in Crete for this purpose, that you might organise the constitution and appoint clergy in every town as I directed you. (6) If anyone is blameless, a man of one woman, having believing children, and not under accusation for profligacy or vice.

(7) For a superintendent ought to be irreproachable as a Divine steward; neither brutish, nor passionate, nor a drunkard, nor a rioter, nor avaricious; (8) but, on the contrary, hospitable, beneficent, grave, just, religious, continent, (9) and capable to teach the reason of the faith, so that he may be able both to advise in the healthy doctrine and to convince its opponents. (10) For there are many insubordinate silly talkers and deceivers, especially from among the circumcision, (11) whom he ought to bridle. Such men overturn whole houses, teaching for the sake of dirty profit what they ought not. (12) Some one of their poets says of them, "The Cretans always lie, evil beasts, idle gluttons."

(13) This statement is a truth. For this reason reprove them sharply, so that they may become healthy in the faith, (14) not following after Jewish fictions and lead by human ordinances to pervert the truth. (15) Everything is pure with the pure, but with the corrupted and unfaithful nothing is pure; on the contrary their own mind and conscience are both corrupt. (16) They profess to know a God, but they deny by their actions, being disgusting, and apathetic, and careless about any good work.

CH. 2] (1) But you must speak what accords with the healthy teaching. (2) That a priest should be sober, grave, sensible, sound in faith, love, endurance. (3) The priestesses similarly should be priest-like in deportment, neither slanderous nor addicted to much wine, good teachers, (4) so that they may sober down the young women to be lovers of their husbands, (5) child-bearing, loving, quite pure, housewifely, innocent, obedient to their own husbands, so that the word of God may not be cursed. (6) In the same way advise the young men to self-control, (7) making themselves models of a noble life in everything, instructing with pure, grave, healthy, (8) incontestable reason, so that the opposition may be ashamed when they have nothing vile to say about us.

(9) Slaves should be obedient to their own masters, trying to give satisfaction in everything; neither contradicting (10) nor robbing, but, on the contrary, showing goodness with fidelity, so that they may adorn the teaching of God our Saviour in everything. (11) For the gift of God offers salvation to all men, (12) drilling us so that we may reject impiety and the lusts of the world, and that by living soberly, and righteously, and religiously in the present age, (13) we may expect the blessed hope and presence of the glory of our great God and Saviour Jesus Christ, (14) who gave Himself for us, so that He might free us from all lawlessness, and purify for Himself a select people zealous for noble works.

(15) Say these things, and advise and reprove impartially, letting none treat you with contempt.

CH. 3] (1) Remind them to be submissive to governors and authorities, to be ready to obey in every good work; (2) not to vituperate, but to be peaceable, well behaved, showing politeness to all men. (3) For we were once thoughtless also ourselves, disobedient, unsettled, slaving for lusts and various pleasures, proceeding in evil and envy, hateful, and hating each other. (4) But when the benevolence and philanthropy of our Saviour

God appeared, (5) not as the result of what we had accomplished in righteousness, but as the effect of His own mercy, He saved us by the lever of a new birth and restoration of a spirit of holiness, (6) which He richly poured out on us through our Saviour Jesus Christ, (7) so that being made righteous by that gift we might become by hope heirs of eternal life.

(8) This matter is true, and I wish you to insist about these things, so that the believers in God may stand forth as being anxious for a good life. (9) But prohibit foolish discussions, and genealogies and quarrels, and legal contentions, for they are profitless and vain.

(10) Depose a pretentious man after advising him once or twice, (11) perceiving that such men dodge and sin although self-convicted. (12) When I send Artimas to you, or Tukhikos, make haste to come to me in Nikopolis, for I have decided to winter there. Provide at once (13) Zenas the lawyer and Apollos, so that nothing may be wanting to them; (14) and, further, let our people learn to advance in noble habits, so that they may not be fruitless towards those who are in want. (15) All my companions send regards to you. Regards to all who love us in faith. May grace be with you all.

The Epistle to Titus, the first appointed Bishop of Crete, was written from Nicopolis of Macedonia.

EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

[CH. I.] (1) Paul, a prisoner for Christ Jesus, and the brother Timothy, to our friend and fellow-worker Philemon, (2) and to the dear Appia, and to our fellow-soldier Arkhippos, and to the congregation in your house; (3) grace and peace to you from our Father God and Lord Jesus Christ. (4) When I give thanks to my God I always make mention of you in my prayers, (5) for I hear of your love, and the faith which you have to the Lord Jesus and to all the holy, (6) so that your advance in the faith may become energetic by recognition of every benefit there is for us in Christ. (7) For we had pleasure and comfort from your friendship, and, brother, the feelings of the holy are comforted by you.

(8) Although I might have complete freedom in Christ to demand an unusual thing of you, (9) I would rather beg it for love. I am your old Paul, but now also a prisoner for Christ Jesus. (10) I beg of you for my son, whom I have begotten in my captivity, Onesimus, he who was once useless to you, (11) but now useful both to you and me, (12) whom I have sent back; and now receive him as if he were my child, (13) whom I could have wished to retain with me, so that instead of you he might serve me in the bondage of the Gospel; (14) but without your consent I wished to do nothing, so that your benevolence might not be from necessity but out of free will. (15) Perhaps for this reason he was removed from you for a short time, so that you might have him back for ever; (16) no more as a slave, but more than a slave, a dear brother—especially so to me—but how much more to you, both in body and in the Lord? (17) If, therefore, you have any sympathy with me receive him like myself. (18) But if he has wronged or owes you anything debit that to me. (19) I, Paul, have written with my own hand, I will repay it. Yet I do not tell you that you also owe your own self to me. (20) No, brother, make me happy in the Lord spontaneously; comfort my feelings in the Lord.

(21) I have written to you confident of your acquiescence, for I know that you will do more than I ask; (22) and therefore, also, prepare me a lodging, for I hope by your prayers to enjoy myself with you.

(23) Epaphras, my fellow soldier in Christ Jesus, and my fellow workers (24) Markos, Aristarkhos, Demas, and Loukas, send regards to you.

(25) The grace of our Lord Jesus Christ be with your spirit. Amen.

To Philemon, written from Rome, through Onesimus, a domestic.

THE EPISTLE OF THE APOSTLE PAUL TO THE HEBREWS.

THE INTRODUCTION.

CH. 1] (1) God of old spoke to our fathers in many portions and many forms in the prophets. (2) At last, in these times, He has spoken to us by a Son; whom He appointed Heir of all, and through whom He made the ages; (3) who being the effulgence of His glory and the representative of His essence, supporting all things by the decree of His power, by Himself having made a purification for our sins, seated himself in the right of Majesty on high; (4) being so much greater than the angels, by as much as He inherited a more distinguished name than they. (5) For when did He ever say to any of the angels, "Thou art My Son, I have begotten Thee to-day?" and again, "I will be a Father to Him, and He shall be a Son to Me?" (6) And again, when He introduced the firstborn into the inhabited world, He says, "And let all the angels of God honour Him." (7) But about His messengers He only says, "He makes His Messengers spirits, and His Priests burning fire." (8) But respecting the Son, "God, Thy throne is for ever and ever; the staff of Thy kingdom is a staff of righteousness. (9) Thou hast loved righteousness and hated lawlessness; therefore God, Thy God, has anointed Thee with a delightful oil above Thy associates. (10) And Thou, Lord, hast founded the earth of old, and the heavens are the work of Thy hands: (11) they may perish, but Thou shalt remain; (12) and all shall grow old as a garment, and Thou shalt fold them as a cloak, and they shall be changed, but Thou art the same, and Thy years shall not be dimmed?" (13) But when did He say to any of the angels, "Sit on My right hand till I place Thine enemies as a stool to Thy feet?" (14) Are they not all ministering spirits, sent to serve the future inheritors of salvation?

CH. 2] (1) Therefore we ought especially to listen with attention, lest we should ever glide away.

(2) For if the word spoken by messengers was reliable, and every transgression and disobedience received just punishment, (3) how, if we neglect such a great salvation, shall we escape, who have first received our information through the Lord, with confirmation to us of what was heard? (4) by God bearing witness with signs and wonders and various powers, and a Holy Spirit apportioned by His will. (5) For He has not subjected the future imperial world about which we speak to messengers. (6) And he gives evidence of this where someone says, "What is man, that You should remember him? or a son of man, that You should look on him? (7) You made him somewhat less for a short space than the angels, You have crowned him with glory and honour, and set him over the works of Your hand, (8) having subjected all beneath his feet." But if He subjected all to Him He could leave nothing unsubjected. But now we do not see all subject to Him. (9) But, however, we see Jesus depressed for a short time lower than the angels, by having suffered death, crowned with glory and honour, since by the beneficence of God He tasted of death for all. (10) For it became Him, by whom is all, and through whom is all, leading many sons into glory, to perfect the chief of their salvation by suffering. (11) For the purifier and the purified are all from One; for which reason He is not ashamed to call them brothers, (12) saying, "I will proclaim your name to My brothers, in the midst of the congregation I will sing of you." (13) And again, "I will trust on Him." And another time, "See Me and the children God has given Me."

THE PROOF.

(14) Since, then, all the children share in flesh and blood, He partook with them, so that by death He might destroy him who has the dominion of death, that is the Devil, (15) and might release those who through their whole life were subject to slavery from the fear of death. (16) For He does not help angels, but he helps Abraham's seed. (17) Whence it was imperative to be similar to all His brothers, so that, pitying, He might become a faithful High Priest before God, to overshadow with mercy the sins of the people. (18) For as He Himself suffered when tempted, He is able to support those who are tempted.

CH. 3] (1) Hence, holy brothers, partakers of the celestial calling, observe the Apostle and High Priest of our Covenant, (2) was faithful to His Maker like Moses, in all His house. (3) But He is thought worthy of a greater glory than Moses by as much as the master of the house has more honour than its steward. (4) For every house is organised by some one, but God is the organiser of all things.

(5) And Moses, indeed, was faithful in all his house as a steward, a witness of what was ordered; (6) but Christ as a Son over His own house; whose house we are, if we firmly possess the confidence, and boast of our hope until the end.

(7) Therefore, as the Holy Spirit says, "If you would listen to His voice to-day, (8) harden not your hearts, as in the bitterness during the period of trial in the desert; (9) where your fathers tried me, proved me, and saw my works forty years. (10) Therefore I was provoked with that generation, and said they always wander at heart, and have not acknowledged my paths, (11) so that I declared in my anger, they should not enter into my rest."

(12) Take care, brothers, lest there should be in any of you a bad, unbelieving heart to turn away from a living God. (13) But exhort yourselves daily, whilst it is called to-day, so that none among you may be hardened by the apathy of sin. (14) For we shall be participators with Christ if we hold fast to the first foundation steadily to the end; (15) therefore, He said, "If you would listen to His voice to-day, harden not your hearts as in that bitterness." (16) But which hearers tried Him? Did not all coming from Egypt through Moses? (17) And with whom was He offended forty years? was it not with the sinners, whose carcases fell in the desert? (18) And to whom did He declare that they could not enter into His rest if not to the unbelieving? (19) Hence we perceive that they will not enter because of unbelief.

CH. 4] (1) Let us fear, therefore, lest by abandoning promises to enter into His rest, anyone from among you should drop off. (2) For we are promised, as they were: but the idea heard did not profit them, not being combined with faith in the hearers. (3) Yet we, the believers, are entering into that rest, although He said, "As I declared in my anger, they shall not enter into my rest:" that is from His labour of creation in the foundation of the world. (4) For He says there about the seventh day, thus, "And God rested on the seventh day from all His labours." And here again, "They shall not enter into my rest."

(6) Since, therefore, some failed to enter it, and those first promised entered not, because of apathy, (7) He again fixed a particular time, "To-day," saying in David, "after such a time;" as I said before, "To-day, if you will hear His voice, harden not your hearts." (8) For if Joshua had given That rest, He would not after that have spoken of another time. (9) Therefore there still remains a rest for the people of God. (10) For It shall enter into Its rest, and rest itself from Its labours like God from His own.

(11) Let us therefore strive to enter into that rest, so that no one may be an example in it by failing through unbelief. (12) For the Word of God is living and energetic, and more cutting than a two-edged sword, and divides even the life and spirit, joints and marrow, and is critical of desires and thoughts of the heart, and there is no creature hidden before it, (13) but all naked and bare to His eyes with whom we have account. (14) Having, therefore, a great High Priest gone into the heavens, Jesus the Son of God, let us cling to this Covenant. (15) For we have not a high priest unable to sympathise with our weaknesses; but equally tried in all things like us, but sinless. (16) Let us go, therefore, boldly to the throne of grace, so that we may receive mercy, and we shall find a seasonably supporting gift.

CH. 5] (1) Since every high priest taken from among men is dedicated for men to serve God, so that he may offer gifts and sacrifices for sins, (2) and be able to sympathise with the ignorant and erring, because he himself is surrounded with weakness:

(3) And therefore he ought to offer for his own sins as well as for the people. (4) And not anyone takes this honour to himself except called by God, as also Aaron was.

(5) So Christ did not consider Himself to be a High Priest; but he who said to Him "Thou art my Son, I have begotten Thee to-day." (6) And as he says in another place, "Thou art a priest for ever of the order of Melk-i-sedek." (7) Who in the days of His flesh, having offered prayers and supplications with strong crying and tears to Him able to save Him from death, and having been delivered from that fear, (8) and although he was a Son, He learnt obedience by what He suffered; (9) and being perfected by his sufferings, He became the origin of an eternal salvation, (10) publicly proclaimed under God a High Priest of the order of Melk-i-sedek, (11) About whom we have to express much thought and difficult to explain, since you have become dull to the sounds. (12) For at the time when you ought to be teachers, you have need again for some one to teach you the rudiments of the beginning of God's designs; and you have come to have need of milk and not firm meat. (13) For all those who use milk are without experience of a reason for righteousness; you are children. (14) But firm food is for the perfect, for those who, through their disciplined faculties, have a taste to decide between good and evil.

CH. 6]

(1) Consequently, passing over the reasons for the origin of Christ, let us go forward to the conclusion; not laying again a foundation to turn the mind away from dead institutions, and of faith on God, (2) teaching about baptisms, laying on of hands, resurrection from death, and eternal judgment. (3) But we will do this, if God permits. (4) For it is impossible to those who have been once enlightened and tasted of the heavenly gift, and been partakers of a Holy Spirit, (5) and having tested the noble plan of God, and power of a future age, (6) and have fallen away again, to re-drill into a change of mind; they having crucified for themselves the Son of God afresh, and openly disgraced Him. (7) For the earth that has drunk the rain often coming upon it, and has borne crops useful to those by whom it is tilled, receives approval from God; (8) but if it produces thorns and thistles, is despicable and nearly accursed.

(9) But we are persuaded about you, friends, better things that bring salvation, although we speak thus. (10) For the God is not unjust who has accepted your work and labour of love shown to His name, by having ministered to the holy, and still ministering. (11) But we wish each of you to show the same earnestness to the end, to perfect your hope, (12) so that you may not become stupid, but imitators of those who through faith and endurance inherited the promises. (13) For God, promising to Abraham, since He had none greater to swear by, He swore by Himself, (14) saying, "Whenever blessing I will bless you, and extending I will extend you." (15) And then, after long expectation, he obtained the promise. (16) For men indeed swear by the greater, and in all controversy with them the oath is used for confirmation.

(17) By which God, wishing to show more certainly the unalterable nature of His decision to the heirs of the promise, intervened with an oath; (18) so that by two unchangeable things, in which it was impossible for God to be false, we might have a stronger hold (19) when we fly to accept the proposed hope, which we have as a sure and firm anchor of the soul, and which is carried inside the inner veil, (20) where Jesus has entered before for us, becoming a high priest for ever of the order of Melk-i-sedek.

CH. 7]

(1) For this Melk-i-sedek, king of Salem, high priest of the highest God, met Abraham returning from the defeat of the kings, and blessed him—(2) to whom the Patriarch Abraham separated a tithe of all—whose name interpreted is King of Righteousness, and then King of Salem, which is King of Peace; (3) unfathered, unmothered, unpedigreed, without recorded beginning of days or end of life; but, like the Son of God, He remains a priest uninterruptedly.

(4) But see how great He was, to whom Abraham the patriarch gave a tithe of the best spoils!

(5) And, indeed, those who receive the priesthood from the sons of Levi have a command by the law to tithe the people—that is, their brothers, although they came from the loins of Abraham. (6) But he who was not genealogised from them tithed Abraham, and blessed him who had the promises. (7) But, without any contradiction, the lesser is blessed by the greater. (8) And here perishable men take tithes, but there it is witnessed that he lives. (9) And, as one may say, Levi, the receiver of tithes, was tithed through Abraham; (10) for he was yet in his father's loins, when Melk-i-sedek met with him.

(11) If, therefore, perfection were through the Levitical priesthood, under which the people were legislated for, then why need another priest be appointed of the order of Melk-i-sedek, and not nominated from the order of Aaron? (12) For when the priesthood is being changed, of necessity also a change of ritual comes. (13) But he of whom this

is said partook of another tribe, from which none approached the Altar ; (14) for it is clear that our Lord arose from the tribe of Judah, in which tribe Moses spoke nothing about a priesthood.

(15) And it is much more clear if another priest is appointed similar to Melk-i-sedek, he comes not according to a law of physical order, (16) but by power of an unfailing life. (17) For it is witnessed, "That you are an eternal priest, according to the order of Melk-i-sedek." (18) Indeed, if a previously given order is cancelled, it is because of its weakness and uselessness. (19) For the law perfected nothing, but introduced a better hope, through which we come near to God. (20) And therefore this was not done without an oath. (21) But they certainly became priests without an oath ; but He with an oath by Him who said to him, "The Lord sware and will not alter, 'You are an eternal priest of the order of Melk-i-sedek.'" (22) And thus a better settlement came with the approach of Jesus.

(23) And, indeed, they were many priests in succession, being prevented remaining through death. (24) But He, by continuing for ever, has the continuous priesthood, (25) and so is able to save always those coming to God through Him, always living to make intercession for them. (26) And, truly, such a high priest, who is holy, good, pure, free from sins, and higher than the heavens, befits us, (27) who has no need every day, as the former high priests, to offer oblation first for His own sins and afterwards for those of the people, for He did this once for all, offering Himself. (28) For the law appointed men high priests who were weak ; but the word of the oath, surpassing the law, the perfected Son for ever.

[CH. 8] (1) And the sum-total of these reasonings is : We have such a High Priest, who sits by right on the throne of Majesty in the heavens ; (2) a priest of the sanctuaries and of the true tent, which the Lord made, and not man.

(3) But every high priest is appointed to offer gifts and sacrifices, whence it is necessary this one should have something he might offer. (4) If, however, He were on earth He could never be a priest—priests existing to offer gifts according to the law ; (5) who serve as a sketch and a shadow of the celestial, as Moses was commanded when about to make the tent : "For take care, He said, you make all according to the model shown to you in the mountain."

(6) But now He exercises a far better priesthood, in as much as he is the mediator of a better settlement, which is legislated on better promises. (7) For if that first had been faultless, there would not have existed a place for a second. (8) For He says, reproaching those, "Lo, the days come, says the Lord, when I will perfect in the house of Israel and in the house of Juda a new settlement, (9) not according to the settlement which I made with their fathers, in the day when I took them with my hand to lead them from out of the land of Egypt, when they did not continue in my settlement, and I was anxious for them, says the Lord. (10) This, then, is the settlement which I will settle with the house of Israel after those days, says the Lord : I will give my laws into their understandings, and I will write them on their hearts, and will be a God to them, and they shall be to Me a people. (11) And they shall not teach everyone his fellow-countrymen, and each one his brother, saying, 'Know the Lord ;' because all shall recognise Me, from the least of them even to the greatest of them. (12) For I will pity their unrighteousness, and I will no more remember their sins and lawlessness." (13) In saying, "A new," He has made the first "old," but the old and aged is nearly gone.

[CH. 9] (1) Therefore the first had also indeed right service and holy order.

(2) For a tent was constructed first, in which was the lamp, and the table, and the exhibition of the bread, which was called holy ; (3) and behind the great veil a tent called Holy of Holies ; (4) having a golden incense altar, and the shrine of the settlement plated everywhere with gold, in which was the gold jar holding the manna, and the blossoming rod of Aaron, and the records of the settlement ; (5) over all the cherubim of his glory overshadowing the mercy seat ; to which this is merely an allusion. (6) And of these being thus furnished, the priest performing the service always entered the first tent ; (7) but into the second the high priest once a year only, not without blood, which he offered for his own and the people's forgetfulness. (8) The Holy Spirit thus showing that the way for the holy was not yet discovered whilst the first tent stood, (9) which was a representative to the then present time ; whilst gifts and sacrifices were offered, unable to perfect the worshippers' conscience, (10) only consisting of food and drink, and different washings, a corporeal righteousness, until a time of rectification was applied.

(11) But Christ, a high priest of the future good, having arrived for a greater and better tent, not hand-made, that is not of this creation ; (12) neither with the blood of goats and bulls, but with His own blood, has entered once for all into the holy place, having found an eternal redemption. (13) For if the blood of bulls and goats, and ashes of a heifer sprinkled on the communicants, could consecrate for the purification of the flesh, (14) how much rather can the blood of Christ, who through an eternal Spirit offered

Himself spotless to God, cleanse your conscience from head rituals to worship a living God !

(15) And because of this he is a mediator of a new settlement, so that as a death was made for redemption from transgressions under the first settlement, the heirs of the eternal inheritance might receive the promise. (16) For where there is a testatorial settlement, a death is necessarily borne by the settler ; (17) because a settlement is binding on the dead, for it never has power whilst the settler lives. (18) Whence neither the first was ratified without blood. (19) For all the commands of the law having been repeated by Moses to all the people, he, taking the blood of bulls and goats, with water, and scarlet wool, and hyssop, sprinkled the book itself and the people, (20) saying, "This is the blood of the settlement which God has made with you." (21) And he sprinkled in the same way the tent and all the instruments of the services. (22) And almost all things were purified according to the ritual in blood ; and without blood shedding no remission came. (23) Therefore as these representatives of the celestial things were purified, the heavenly themselves also by a better sacrifice than they. (24) For Christ entered not into a hand-made holy place, an antitype of the true one, but in the heaven itself he appears now before God for us. (25) Not so that He might often offer Himself, like the high priest entering into the holy place yearly with blood of another ; (26) for then he must have often suffered since the foundation of the universe, but now once for all, at the completion of the epochs, He appeared to abolish sin through the offering of Himself.

(27) And inasmuch as it is appointed to men to die once for all, but after that a judgment ; (28) thus also Christ, having sacrificed once for all to take away sin from the many, He will appear a second time for the salvation of those expecting Him, unaccompanied by sin.

CH. 10] (1) For the law having a sketch of the future benefits, not the image of the facts, was never able to perfect the attendants by those yearly sacrifices which it offered continually. (2) For then would they not have ceased to be offered, because none of the worshippers would have consciousness of sins, (3) having been once for all purified ? but, on the contrary, a yearly reminder of sin was in them.

(4) For the blood of bulls and goats could not put sin away. (5) Therefore, entering into the world, He says, "You have not wished sacrifice and offering, but you have prepared a body for me ; (6) and you have not been pleased with holocausts for sin." (7) Then He said, "Behold, I come, the God to do your will, as it is written about me in a chapter of the book."

(8) When it is said above, "That you did not wish for, nor had pleasure in sacrifices and offerings, and holocausts for sin," which were offered according to the ritual ; (9) then He said, "Behold, I come to do your will." He takes away the first, so that he might substitute the second. (10) By which will we are made holy through the offering of the body of Christ once for all.

(11) And indeed every priest stands daily serving and offering the same sacrifices repeatedly, which are never able to expel sin. (12) But this one, having offered a single sacrifice for ever, sat down at the right of God ; (13) for the rest awaiting, till His enemies are placed a footstool for His feet. (14) For by one offering He continually perfects the holy.

(16) And the Holy Spirit confirms it to us ; even after the previous statement, (16) "This is the settlement that I will settle with them after those days, says the Lord, I will place my laws on their hearts, and I will inscribe them on their understandings ; (17) and I will remember their sins and their lawlessness no more." (18) But where there is a release from them, there needs no more an offering for sins.

(19) Therefore, brothers, having free entry into the interior of the holies through the blood of Jesus, (20) an open and living way which He renewed for us through the veil, that is, His body ; (21) and a great priest over the house of God, (22) let us enter with truth of heart, in full faith, having washed our hearts from a bad conscience, and bathed the body with pure water. (23) Let us unshrinkingly possess the profession of this hope, for the promiser is faithful ; (24) and, encouraging one another, excite ourselves to love and noble actions ; (25) not neglecting our assembling together, as the custom of some, but rousing up, and that actively, as you see the day breaks. (26) For if we wilfully sin after the reception of the knowledge of the truth, a sacrifice is not again left for sins, (27) but a fearful expectation of punishment and fiery zeal, ready to devour the rebellious. (28) For anyone despising a law of Moses died without pity under two or three witnesses. (29) How much more punishment, then, think you, he will be considered worthy of, who treads under foot the Son of God, and holds the blood of the settlement by which we are made holy, unclean, and insults the Spirit of grace ? (30) And we know who says, "Punishment is mine, I will repay, says the Lord." And again, "The Lord shall judge his people." (31) Fearful to fall into the hands of a living God !

(32) But remember the former day in which, having been enlightened, you endured many struggles; (33) there being exhibited with reproaches and afflictions, and here becoming supporters of those who were so. (34) For you have indeed suffered with the prisoners, and you accepted the plundering of your possessions with joy, knowing you had for yourselves a better and enduring property in the Heavens. (35) Therefore throw not away your freedom, in which is possessed a great reward. (36) For you have need of patience, so that, doing the will of God, you may enjoy the promise. (37) For yet a little, how little, how little! the predicted traveller will come and will not delay.

THE DEFINITION OF FAITH, AND THE ILLUSTRATION OF THAT DEFINITION
BY EXAMPLES.

(38) "But the righteous lives by faith: and if he shrinks from it, my soul will not delight in him." (39) But we are not deserters to destruction, but faithful in steadfastness of soul.

CH. II] (1) And faith is the standing ground of the hopeful, the conviction of unseen facts; (2) and our ancestors bore witness in this.

(3) By faith we know the worlds were appointed by the order of God, so that from the unseen the phenomena appeared. (4) Abel offered to God a better sacrifice than Cain, by faith, from whence it was witnessed from God upon his offering that he was righteous, and through it he yet speaks, though dead.

(5) Enoch passed over without seeing death by faith, and was not found, because God had passed him over; for before his passing over it was witnessed he was pleasing to God. (6) But it is impossible to please Him without faith; for the comer to God must believe that He exists, and that to His diligent seekers a reward comes. (7) Noah, having been warned about events never seen, prudently constructed an ark to save his own house, through which he condemned the world, and became an heir of righteousness by means of faith.

(8) Abraham having been called by faith, obeyed it, proceeding towards the place which he would in the future receive as an inheritance, and he went, not understanding where he was to go. (9) By faith he lodged as a stranger in that land of the promise, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise; (10) for he expected the abiding city, the builder and governor of which is God. (11) And Sarah herself by faith received ability to conceive seed, and after the time of life bore a child, and brought forth the promised one through faith. (12) And so, from an individual approaching death, were born as many as the stars of the heaven in multitude, as the innumerable sand by the sea shore!

(13) All these died relying on faith, not having received the promises, but having seen and embraced them from afar, and confessing that they were guests and strangers on the earth. (14) For those who speak thus show that they seek a country. (15) And certainly if they had thought about the one they had left, they had time to return. (16) But then they aimed at a better, that is, a heavenly; therefore God Himself was not ashamed to be called their God, for He had prepared a city for them.

(17) Abraham, being tried, offered Isaac by faith, and was offering up the one declared born for the promises, (18) about whom it had been said, "That in Isaac a seed shall be called to you;" (19) reasoning that God was able to raise from the dead, from whence He received him also allegorically. (20) And Isaac blessed Jacob and Esau about the future by faith.

(21) Dying, Jacob in faith blessed both the sons of Joseph, and worshipped, reclining in his bed.

(22) Joseph, perfecting his life, remembered by faith the departure of the sons of Israel, and commanded about his bones.

(23) When Moses was born he was hidden three months by his parents, from faith, because they saw the child was noble; and feared not the king's order.

(24) From faith Moses, having become great, refused to be called a son of Pharaoh's daughter; (25) choosing rather to be reviled with the people of God, than to have a temporary enjoyment of sin; (26) esteeming the reproach of Christ greater wealth than the treasures of Egypt; for he looked forward to the reward. (27) He left Egypt by faith, not fearing the fury of the king: for he was as assured of the unseen as of the seen. (28) He made the passover, and the pouring of the blood by faith, so that the destroyer of the firstborn should not touch theirs. (29) By faith they passed the Red sea as over dry land: which the Egyptians trying to take they were swallowed.

(30) The walls of Jericho fell down before faith, having been encircled seven days. (31) When the harlot Rahab by faith perished not with the unbelievers, for she had received the spies with peace. (32) And what can I say more? for the time would fail me describing about Gedeon and Barak, Sampson and Jephthah, David and Samuel, and

of the prophets. (33) They through faith struggled with kings, accomplished righteousness, met with celestial messengers, broke the mouths of lions, (34) quenched raging fire, escaped the sword's mouth, were strengthened from weakness, became mighty in war, overthrew foreign camps. (35) Women received back their dead by a resurrection, but others were beaten to death, refusing to accept release, so that they might have a better resurrection. (36) And others endured trial by mockeries and scourgings, and some by bonds and imprisonments. (37) They were stoned; they were sawn in pieces; they were tortured; they died by a murdering sword: they wandered in sheepskins and goatskins; despised, afflicted, tormented; (38) the world was not worthy of them! they wandered in deserts, and mountains, and caves, and holes in the earth. (39) And all these, bearing testimony through their faith, enjoyed not the promise! (40) God provided something better for us, so that they should not be perfected without us.

CH. 12] (1) And therefore we, having such a surrounding cloud of witnesses with us, throwing off all weight, and the encircling sin, let us run persistently through our prescribed contest, (2) looking forward to Jesus our leader and trainer, who because of the reward before him, bore the cross, despising its shame, and sits at the right of the throne of God. (3) For compare what He endured under sinners resisting Him, so that you may not fail from exhaustion of your souls; (4) because you have not resisted as far as blood, whilst striving against sin. (5) And you have forgotten the exhortation which addresses you as sons: "My son, slight not the Lord's corrections, neither faint under His reproof: (6) for the Lord corrects those He loves, and chastises every son that He delights in." (7) If you bear correction, God acts towards you as sons; for what son is there whom a father does not correct? (8) But if you are without correction, of which all have a share, then you are spurious and not sons. (9) Then if we had corrections from our bodily fathers, and obeyed them, how much rather shall we not bear from the Father of our spirits, and live? (10) For they indeed corrected for a few days, according to their judgment; but He to support, to restore us to His purity. (11) Yet all correction for the present seems not to be a pleasure, but grief: though afterwards it returns a peaceful fruit of righteousness to those disciplined through it. (12) Therefore strengthen the fallen hands and the trembling knees, (13) and step right out with your feet, so that you may not march limping, but firmly.

THE PERORATION.

(14) Pursue peace and purity above all, without which no man will see the Lord. (15) Looking forwards, lest anyone should fall back from the grace of God; lest any bitter root growing up should annoy, and through it the mass should be injured. (16) Let none be a fornicator or ordinary man, like Esau, who for one feed flung away his birthright. (17) For you know that afterwards, wishing to inherit the blessing, he was not allowed: for he found no place for a change of intention, although he sought it with tears.

(18) For you are not come to a tangible hill, and a burning fire, and to darkness, and to gloom, and tempest, (19) and a trumpet blast, and a commanding voice, the hearers of which entreated the sound not to approach them,—(20) for they could not bear the Commander; and even if a beast touched the hill it was to be stoned. (21) And so fearful was the appearance, Moses said, "I am terrified and trembling."—(22) But you are come to Mount Zion, and a city of a living God, to a celestial Jerusalem, and ten thousands of angels, (23) to the full assembly and congregation of the firstborn registered in the heavens, and a divine Judge of all, (24) and to spirits of the perfected righteous, and a new settlement by means of Jesus, and a shedding of blood speaking better than that by Abel!

(25) Take care, for fear you should miss what is spoken. For if they who passed by the divine warning given on earth escaped not, how much less if we reject that from heaven above? (26) Then the voice shook the earth: but now it speaks, proclaiming, "Yet once more I will shake not only the earth, but also the heavens." (27) But the "Yet once more" shows the change of the shaken, as being temporary, so that the unshaken may remain. (28) Therefore having received an unshakable kingdom, let us be glad, by which we serve nobly to God with reverence and care; (29) for our God is a consuming fire.

THE CONCLUSION.

CH. 13] (1) Let brotherly love continue. Do not neglect hospitality, (2) by which some have unexpectedly entertained angels.

(3) Remember the prisoners as fellow prisoners, for you also are yourselves in the body suffering like them. (4) Honour marriage with all, and the undefiled bed: but

God will Judge fornicators and adulterers. (5) Let not your plan of life be avaricious; be helpful to your neighbours: for He has said, I will not leave you, nor ever forsake you. (6) By which He encourages us to say, "The Lord is my help, and I will not fear what man can do to me."

(7) Remember your leaders, who have spoken the word of God to you, having seen their going out and return: imitate their faith—(8) Jesus Christ is the same yesterday, and to-day, and for ever. (9) Turn not to different and strange teachings; for the heart is ennobled by grace, not by meats, which do not benefit their followers. (10) We have an altar, from which they have not authority to eat who serve the tent. (11) For the blood of animals for sin being borne into the holies by the high priest, their bodies were burnt outside the walls. (12) Therefore also Jesus, so that He might sanctify the people by His own blood suffered outside at the gate. (13) Consequently, now let us go out to Him outside the walls, bearing His disgrace; (14) For we have not a permanent city here, but we seek a future one. (15) Let us, therefore, always offer through Him a praiseworthy sacrifice to God, that is, a lip-fruit, confessing to His name. (16) But do not neglect well-doing and giving charity, for God is well pleased with these sacrifices.

(17) Be obedient to your leaders, and orderly: for they watch over your souls as having to give an account so that they may do this joyfully, and not sorrowfully; for that hurts yourselves. (18) Pray for us: for we are satisfied that we have a good conscience, wishing to bring benefits to all. (19) And now, especially, I beseech you to do this, so that I may be restored to you. (20) But the God of peace, who brought back our Lord Jesus from the dead, the great shepherd of the sheep, purify you in the blood of an eternal settlement, (21) supporting you in every good work to effect His will, doing the best you can before Him, through Jesus Christ; to whom be the glory, for ever and ever. Amen.

(22) But I entreat you, brothers, accept this comforting discourse which I have written to you briefly. (23) Understand that our brother Timothy has been set free, with whom, if he comes soon, I will see you. (24) Remembrances to all your leaders, and all the holy. Those of Italy send kind regards. (25) Grace be with you all. Amen.

To the Hebrews, was written from Italy, and sent by Timothy.

END OF ST PAUL'S EPISTLES.

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